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ARTICLE I.

THE LIVING EARTH.

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Much of the conflict that is assumed to exist between religion and science, in reconciling their constantly recurring and ultimate conclusions, lies in the want of unity in our conceptions of creation.

God's book of revelation and his book of nature bear, largely, on every page proofs of the same divine origin. Within the kingdoms of grace and of nature one divine hand is working in unity though in mystery toward the high ends of creation. Yet in common thought these two great kingdoms are disassociated. Our eyes are fixed on man, his position and necessities and between certain and narrow lines, his destiny is followed out until it quickly passes beyond all earthly relations. The earth in its beauty and glory of landscape, in its mysterious motions and wonderful history, is but the stage, the scenery and accessories upon which he plays his little drama for his brief day. In comparison with his great endowment of life in its peculiar manifestations we contemn that which has not life in similar manifestations. We exaggerate and intensify the contrasts between mind and matter. Between the animate and the inanimate we

dig a great gulf, across whose yawning chasm we see no suggestive analogies of a common part in the same great plan.

Yet this inanimate earth, this foster mother of our mortal frames, seemed excellent to the omniscient eye that saw the comeliness of form, the wondrous capabilities, the unceasing play of forces, the strange likeliness of organic life, with which his almighty hand had endowed it. As it first swung on its mission through the fields of ether, with all his own infinite perfections of judgment he pronounced it good. However, with this suggestive judgment stamped upon it, the earth in its unceasing activities, its marvelous functions, the manifold laws in obedience to which its phenomena are presented is left very much out of our thoughts when we think of God's purposes in creation. There are entertained, it is true, some general notions of its showing forth his handiwork, of its reflecting to some extent his glory. But the life of the earth in its past, present and future significance, is left as a foreign and outside realm to the scientist. With him, too, we are satisfied to leave it, regardless of the standpoints from which it is viewed and of the conclusions reached, provided these do not trench upon our preconceived ideas of the origin of man and his destinies.

In the earlier stages of both the Jewish and the Christian churches, the interest in creation was, for obvious reasons, a merely human one, and that not much characterized by breadth of view. The haughty Pharisees exalted themselves, the Essenes depreciated all things else. The earth, cursed for man's sake, was, with strange inconsistency, contemned by man. The body being in their systems of philosophy the seat of the fallen affections and propensities was despised as vile. During the middle ages, under the influence of Monasticism, man, in efforts to give God the supreme service of his life, fled from the society of his fellows. Confined to his cell, the body as an incumbrance was kept under by chastisements to the time of its welcome dissolution. In a word, St. Simon Stylites on his pillar, scorning the earth beneath in its joys and gracious opportunities for service, was too true a type of the distorted development of the church for nearly a thousand years. But the dawn of a truer light seems breaking in which time is recognized as a part of

eternity, in which God is not only "very nigh to every one of us" in his kingdom of grace but in all the phenomena of nature, the expressions of his will and presence, in which we ourselves are also momentarily involved.

Now, life in its higher manifestations, such life as was breathed into man's nostrils by God when he became a living soul, must ever have the highest interest. Man, himself the witness and representative of his Creator, must be held "the roof and crown of all things." Yet we would make a plea for the dignity of lower forms of life, even those of matter, not for themselves nor for their possibilities, so much as that they are God's creation and that through them he works in the accomplishment of his great and comprehensive plans. In making a plea for a living earth we shall not seek to invest it with such life as throbs in our veins and reveals itself to our consciousness; for matter has not the "promise nor potency" of such life, but an existence consisting in the unceasing play of grand and subtle forces, which, in their general courses are parallel with our own existence and destiny, yet which cross and involve these in many strange and suggestive ways. We would in such discussion, offer certain hints in vindication of the unity of God's purpose in creation, that we may feel more of the charm of nature, that our sympathies may be kindlier and truer with the earth on whose broad bosom we have our being, that we may be induced to keep more fully abreast with that true spirit of observation, which is at length lifting the veil from the marvels about us, that thence we may look up more truly from nature to nature's God, from his footstool to the king in his glory.

Life is a profound mystery. Taught by revelation we find its origin in the Supreme Being. But even with this great point settled, there is much besides that is inscrutable. Especially is this true when we consider its nature and limitations, the shadings in of animate and inanimate, the shadowy line to human ken between even mind and matter. With some knowledge of physiology we speak fluently enough of the action of the heart, the lungs, the stomach, the circulating and secreting systems. In the domain of the vegetable world all seems as simple—a matter of sap charged with plant food, lifted from

rootlets to bough and twig, assisted by the functions of the leaves in digesting and assimilating. But when armed with the microscope and the other admirable means of modern scientific investigation we go out upon the frontiers of these respective modes of life—those points when the vital processes that lie at their foundations are operating darkly and silently, atom on atom, molecule on molecule, nothing strikes us so forcibly and so solemnly as the smallness of that tiny aperture through which the power of God enters to make these lives distinctive. Nothing moves us so much as to find how large a part of the functions of our lives are shared in common by the flowers of the field and how strong are the analogies, in turn, between these and the forces that play on the earth herself.

Life has been defined as "the name of the sustaining principle by which every thing out of the Creator subsists." One of its usual and possibly most essential manifestations is motion, ceaseless, varying, self-perpetuating motion. The earth, too, is full of this, not only in her entirety but in her minutest parts, interlacing, self-depending, building up, pulling down, selecting, rejecting, with marvelous precision as well as power. Nor is this mechanical motion, at least not in the sense in which we use this term. The spindles of cotton factories hum with motion too, but however intricate their parts, and however far removed, a material connection can always be traced and must always exist between the working point and the dripping wheel or engine that puffs and blows at the other end of the line. A marked advance was made in science when attention was called from the outside and organic form of matter to the behavior and logical condition of the minute parts of which it is composed. It has imparted a new life to its theories and has been fruitful in most of the inventions and discoveries that have pleased and startled this latter half of the XIXth century.

We have said that the earth teems with motion. In the respects just mentioned, these are especially manifest. Even in those forms which seem most lifeless, as in the clods and pebbles of the valley, their tiny atoms are in ceaseless activity. They are drawn toward each other by a strange force that we call cohesion; repelled by others as strange; as a consequence each

standing apart from its neighbor, vibrating, pursuing intricate paths through and about each other, played upon the while by light, heat and chemical action. These are responded to, all and simultaneously yet within such determinate limits and with such persistency of form as wholes that the matter so exercised loses nothing of its hardness, softness, rigidity, or any other of its physical properties. In the midst of this complexity of motion, it is still capable of performing uninterruptedly its functions. Again when the atoms of different bodies acquire greater freedom of motion, as in solution or the gaseous state under the influence of a force mysteriously like our own volitions in the apparent exercise of likes and dislikes, they are either repelled or enter into new and strange combinations. Now, the lapidary with labor cuts and fashions his gems into forms of beauty and with the exercise of the highest human skill and taste arranges them in groups and patterns for the pride and pomp of fashion and of state. By the north wind's breath the moisture of the air is converted into crystals of myriad forms perfect and resplendent. What force guides the frost fingers in shaping these and arranging them in combinations so exquisite in beauty on blade and leaf? What force guides these fingers in tracing those wondrous arabesques on our window panes which are no less the charm of our maturer than of our childhood hours? As we pass from the component atoms to the grand divisions of earth we see the same ceaseless activity in the working of those organic forces, which are accomplishing intelligent and beneficent ends. The oceans are indeed troubled seas that cannot rest. Their waters ebb and flow. Under the tropics, in the wide warm oceans which spread out there, are the "evaporating pans" which furnish the rains and snows for a large part of the world. Here these are pumped up by a power unseen but so mighty and tireless a one that the pistons of Corliss engines are but as straws in comparison. Thence in all directions they are born in streams of vapor in which float the clouds drifting as great ships overhead with their precious freight, hastening to give drink to those ready to perish, hastening to wash the leaves of forests upturned for the welcome drops, hastening to refresh the growing crops

upon whose maturity the bread of man and beast depends—to whiten the crests of mountains, to continue the flow of rivers. Backward to their source flows the excess of these waters above their daily consumption, again to be returned in an aerial circulation as constant, as well directed in the midst of apparent chance, as it is grand in all its proportions. The "everlasting hills" is a popular figure not only for strength but for the immovable. Yet here, too, amidst the ribs and bones of continents there are continual movements which find their ordinary expressions in changes of level, their extraordinary ones in the shock of earthquakes and the play of volcanic fires. These changes of level with their consequent elevations and depressions, alternating in time and place, seems to be the rule. Yonder coast line is slowly dipping beneath the brine, this one is shaking its locks as it emerges from the same. Certain cities are approaching, others receding from the ocean. The Mississippi river wallows like a giant in its bed, tossing from side to side. Certain rivers are lengthening, others shortening their course, as the continents which are drained by them are receiving accretions on the one side or losing on the other. These movements are but matters of inches per annum, and therefore slow in comparison with the measure of our days, swifter as these are than the weaver's shuttle. But to the eye and ear of him who surveys them in their true continuity—to him in whose sight a thousand years are but as one day there is the rhythmical pulsation of organic life. To him these elevations and depressions of continental masses, their accretions on the one side and losses on the other are the "stately marchings of these continents through the world of waters in their circuit of the globe."

But there are still grander manifestations in what may be termed her cosmical life. From her bosom she throws out mysterious influences which keep the moon swinging as a lamp in our heavens—which binds herself with her enormous weight to the sun, determines her pathway, giving us the successions of seed time and harvest. Through this same influence she establishes her connection and kinship with her brothers and sisters of the planetary world, yea, further reaching, involving

the hosts of heaven and converging on her the influences of Orion and the Pleiades. Now if we are asked in reference to this, the answer is ready. "It is called gravitation. Sir Isaac Newton and Laplace have demonstrated the whole matter. It is directly as the mass and inversely as the square of the distance. It is all very simple and natural." In truth, however, we know nothing about it, at least as it regards its essence and mode of operation. If we be called upon to perform work greater than can be done by our unaided strength, we employ some form of the mechanical powers. If a lever be used we see its fulcrum placed on solid ground and witness the lever itself bending as the power applied is transmitted from one end to the other. If pulleys, pumps, or engines be employed, how firm and massive the parts to withstand the strain and, however complicated we never fail to trace an intelligible and sufficient connection between all its parts. Again think of the din which attends the working of our machinery, the rattling of cordage, the groaning of wheels, the creaking of joints, the click of pistons and the general roar and clatter that rises with the greatness of the exigency, and which no lubricants can allay. But in that mighty influence by which the earth is balanced and sweeps in its appointed orbit, there is the absence of any and every form of mechanism conceivable by man. It projects itself through many millions of miles. There is but little cohesion between the particles of air. The motion of a fan divides them. Yet through the amazing distance of its course as it reaches from planet to planet and from world system to world system it lies and transmits itself in a medium infinitely thin and mobile compared even with our atmosphere. Stupendous as are its efforts, it is voiceless. This mysterious agency is exercised in a silence and hush of which we have no analogies and to convey the faintest idea of whose profoundness, language, in its metaphors and similes, utterly fails!

When the forces, upon whose functions animal and vegetable lives depend, cease to act, death ensues. In this supreme issue, the analogies of earth life are even more sharply defined. Conceive that those vibrations of matter upon which the propagation and reflection of light depend, should cease; the cheerful

light of day with all the colors in which earth and sky are dressed would vanish, and a rayless night would spread over all things. Again, arrest the minute vibrations of the same matter upon whose continuance depend all the phenomena of heat; the face of nature would grow cold with an iciness inconceivable in its intensity. Destroy the strange influence of cohesion, and in an instant the form and fashion of all things would pass away, and in darkness and silence and cold, the earth would be laid in the grave of a hopeless annihilation.

To this earth so constituted, so throbbing and pulsing with God-given life, flowing on parallel with our own to the ocean of eternity, we are linked, indissolubly linked, by a thousand ties. In our Federal head we were made directly from its dust. In the varied sustenance prepared for our daily use by the agency of vegetable and lower animal life, which in their turn draw supplies more or less directly from its bosom, there are produced and reproduced within our mortal frames these same earth forces, blending mysteriously in the line of our own lives. Earth-born as we are, there is implanted deeply within us the love of earth. In our earlier years we may be drawn toward the busy haunts of man, his cities and marts of trade. But amidst their toils, ambitions and rivalries, the ceaseless rounds of fashion and of folly; amidst their disappointments and regrets, dreams of the free earth beyond come to the pillow of the sleeper. A mystic hand beckons to mountains, to valleys and streams, to the tall trees through whose boughs the wind breathes its monotone. In age when a fuller experience has come of the vanity and unsatisfying nature of our more artificial enjoyments, these dreams become longings, the yearnings of a tired, homesick child to return to the haunts of nature and her communings.

To the spirit attuned to the recognition of those deeper relations which subsist between our lives and that of earth, supplementary parts of the same great creation, there is much to startle us as the lines of these lives have seemed to cross in sympathy at the decisive points of our destiny. When for the transgression in Eden, man fell from his high estate, and brought sin and woe upon his race, the earth which had been created in beauty and was attired as a bride, mourned in thorns and

thistles. The fair tree of life whose fruit was for the subsistence of immortals, ceased to grow by the side of all her waters. When, again, in the fulness of time, the son of man and Son of God was slain by wicked hands upon the cross, in that tragedy by which our destinies were inexpressibly more affected than by any event in the annals of time, the earth rocked in agony, she opened the mouths of her graves and covered her face with darkness. How else, save by the recognition of a community of interests, and an involvement of our common destinies, can we interpret those strange expressions of inspiration: "For we know that the whole creation groaneth and travaileth in pain together until now," and "For the earnest expectation of the creation waiteth for the manifestation of the sons of God?"

Romans 8 : 22, 19.

When at the fiat of the Almighty, the breath of our lives shall return to him who gave it, "when the mourners shall go about the streets," the substance of our bodies, their animal functions suspended, will pass at once into earthly life, as, dust to dust, we are placed in the grave. There mingling in the line of that earthly life, as portions and parcels of the same, we will wait whilst the turf above our home grows green and sere, while flowers bloom and fade, as the changing seasons come and go, as the ceaseless tide of human life and energy flows on. There we will wait through years many or few, the resurrection to life. When the watchings and waitings are ended, when in the twinkling of an eye "this mortality shall put on immortality," when we shall rise to higher activity in God's service, to take part in the glorious scenes that await us, there will be a new heaven and a new earth. For this earth life in its parallelism will rise commensurably in all its forces and functions with our own. Under these new heavens and on this new earth, with these grand re-adjustments of life forces, we may spend the eternity that stretches onward before us. The earth then, at this "manifestation" will in all her life, be also fully and eternally redeemed.

Through such conceptions, the earth acquires a new interest. It grows grander, seems fairer, and becomes, more essentially, an integral part of the great creation. There are mysteries, it

is true, that we may not solve. But the origin of our bodies, our dependence on earth, the involvements of the laws of our mutual beings, the fascination that grows through familiarity with its phenomena, the harmonies and parallelisms around and about us, a common destiny in much that is behind and in all that is before us, are wonderfully suggestive.

No pantheism nor materialism springs from these views. Spiritual, animal, vegetable, and earth lives are parallel. Their origin is in the same divine mind which watches over their manifestations, and through their functions works out his sovereign will on lines clear and sharply defined. That which was made earth in the day when he said, "Let us make worlds" is still earth. Flowers exhale their perfume, plants mature their fruits and seeds in infinite variety and change; yet within such limits as preserve their beautiful ranks and orders from confusion. Nor has animal life, in its evolutions and inherited capacities, ever moved outside the same mysterious limits of species prescribed by almighty power. *Dead inanimate* matter has no place nor part in the midst of God's creation, every atom of which in all its departments teems with its own forms of life. We recognize this gift in our own bounding pulses, we recognize it as well in the countless forms of vegetation, "from the cedar tree that is in Lebanon, to the hyssop that springeth out of the wall." Earth, too, challenges the same recognition as she calls us with a thousand tongues to mark the marvelous indications of her life. She calls us from that which is trifling and evanescent to those grander contemplations, those deeper insights into the eternal laws with which we are so much involved; which empty the soul of the littleness of self, which fill it with a fresher admiration and an increasing reverence for Him who hath created *all* things in wisdom and power.

ARTICLE II.

CATECHISATION.

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Two systems of practical religion prevail, which we may call the system of *Instruction* and *Education*, and the system of the *Emotions* and *Periodical Excitements*. With true men the aim of both is the same, namely the conversion of souls and the building up of the kingdom of Christ: but in the conception as to what constitutes real piety, and how it may be best promoted in the world, there is quite a difference. The Lutheran Christian, while he does not disregard the emotional, and believes in genuine revivals, yet holds that our feelings must not be our guide in matters of religion, but must be controlled by our reason and judgment, under the direction of the Holy Spirit in the Word of God. In his estimation there can be no such thing as true conversion and real piety which is not based upon correct *knowledge* of the truth applied by the Holy Spirit. This truth must be brought to the mind by instruction, reading, preaching, and the use of means appointed by God himself. This truth is not a dead, but a living principle, which, like good seed, is sown in the heart, and under the vivifying power of divine grace will spring up and bear fruit. It will always accomplish its object where it is received and cherished. It must lead to intelligent conviction of sin, Godly sorrow and repentance, and faith in Christ; and this is followed by peace with God, good works, and a new and holy life. Hence to neglect the proper religious instruction of the young is to allow them to perish in their ignorance and sins.

THE NATURE AND DESIGN OF CATECHETICAL INSTRUCTION.

Our children are in infancy dedicated to God in holy baptism, and thereby become members of the Church. They are thus placed under the care of the pastor and congregation, and are a part of his *pastoral charge*, as well as the adult members, and

he cannot innocently neglect the one any more than the other. The Saviour said to Peter, first, "Feed my lambs," and then, "Feed my sheep."

The Lutheran idea from the beginning, was, that every congregation should have its school-house connected with it, into which all the children were to be collected, and to be taught, not only the branches of a common education, but especially also the catechism, and the doctrines and duties of Christianity. This instruction was to be continued all the time they attended school, until they were fourteen years of age, when they entered the catechetical class of the pastor, who, in addition to what they had learned, took them through a thorough course of instruction preparatory to their confirmation.

We can think of only two reasons, why all the young people, under a course of catechetical training should not become truly converted and intelligent Christians. The first is, that *the instruction in the class may not have been what it should be.* The minister may have failed in his duty; for men may fail in the catechetical class as they sometimes fail in the pulpit. Too much attention may have been given to matters of mere knowledge—to mere intellectual instruction—making it simply a school-room exercise. This is a great mistake. The truth must not be presented merely to be grasped by the understanding, but must also be affectionately and earnestly applied to the heart and conscience. The aim must be to give the young such a practical knowledge of themselves, of their sinful state, their guilt and danger, as will lead them to Christ for salvation. We must bring them to Jesus, and never let them go until they are spiritually healed. Instrumentally we must save their souls from death.

The other cause of failure is that *the object of the catechetical class is merely a means to get the young people into the Church.* This also is a great mistake. By baptism they become members in their infancy upon the promise and responsibility of their parents; but now they must "confirm their baptismal vows, acknowledging and assuming the same for themselves." This is their duty; it is right and what they expect to do; but there is danger that they should stop here! They may not

have been made to understand that the true object is not a mere profession of religion, and an outward confession of Christ, but an inward work of grace—true conversion to God—the union of the soul with Jesus by repentance of sin and saving faith in him. The wrong idéa is, that after some weeks or months of instruction in the catechetical class, they must of necessity be confirmed, prepared or unprepared! Perhaps the pastor sees clearly enough that his catechumens are not yet ready for so solemn a step—that they are still to some extent in the ignorance and darkness of their sinful state—not truly brought to Christ—that they have not yet commenced the new life of prayer, faith, and holiness: but what shall he do? They are members of the class and expect to be confirmed, and their parents desire it. He will give offence if he does not receive them into the Church now. Besides, there is danger that they will be lost altogether—the world and Satan will lead them astray, or the proselyting sects will steal them!

After all, he thinks, it will be better for them to come in, than to stay out, and he is overcome; and, contrary to his conscience and better judgment, he receives them. And now it might all be well, if the class were continued—what had not yet been attained, might be reached in the future. But alas! as soon as they are confirmed, the class is disbanded, never to be called together again! He meets them no more in this delightful capacity. They receive no more instruction, perhaps just at the moment when they need it most, and when it would do them most good. Just as the fire of love to Christ begins to burn in their souls, the fuel is withdrawn, and it goes out. Just as the rose of piety began to open in the young heart, the branch is cut off from the stem and withers. The tender germ of graceh as just sprouted, but for want of care and culture the weeds of sin spring up around it and choke it. What a dreadful mistake! What a sin against God and man, to allow this soul to perish! Why not continue the instructions? If they were good before confirmation, why not afterwards? Or, if they must needs end with confirmation, then put this off for months, or even years, until all the members of the class shall

have come into the clear sunlight of true and happy Christians? This would be the right use of the system.

OBJECTIONS ANSWERED.

It has been objected to the plan of catechisation that it does not, as a matter of fact, make converted and pious Christians—that it fills up the Church with members who have no real spiritual life—that these young people may indeed have committed to memory the catechism, and have some “head-knowledge” of religion, but that their hearts are unrenewed and unsanctified—that they show no signs of spiritual life after their confirmation, any more than before, and that religion is only a form with them, “they having a name that they live, but are dead.” But the fault, as we have just seen, is not in the plan or system of instruction, but in the failure to use it properly. Many people hear the Gospel faithfully preached for years, and are not converted to God—the fault is not in the Gospel, but in themselves. We cannot, on this account give up the preaching of the Gospel, for it is still “the power of God unto salvation to every one that believeth,” (Rom. 1:16.) Besides, is it not a sad fact, that hundreds and even thousands of persons come into the churches in time of revival and excitement, and not by catechetical instruction, who soon show that they are not truly converted? They “lose their religion,” after a few weeks or months, and go back into the world, “and their last state is worse than the first.” I have known a good man, who had a great revival in his Church, and that year he reported 200 additions; but the next year he reported 200 losses! What shall we say to such things? Shall we go against all revivals? Certainly not. But we ought to learn from such cases that mere excitements are not true revivals at all, nor do they culminate in true conversion?

Some of our German pastors, especially in the cities, have been greatly blamed, and even ridiculed, for confirming large classes of catechumens every year, who, it is said, know nothing at all about true conversion, or saving faith in Christ, and are neither an advantage nor an honor to the Church with which they unite. They soon become scattered again, appear

no more at the communion table, and take no part whatever in the work of Christ. We have already answered this objection by showing that it is not the fault of the system, but of its improper use. The picture is overdrawn, and at most is true only in part. It is possible such cases may occur, and as far as they do occur, we have no apology for them. It is an utter perversion of the great and blessed work of catechetical instruction, just as every good thing may be perverted.

But the truth still remains, that the Church cannot make a greater mistake, than when she tries to promote true piety in the world by "the fits and starts" of periodical excitements, rather than by thorough and faithful instructions from the word of God. In fact, there can be no genuine revival of religion that does not grow out of such instruction. It is not by the skillful appliances of human device that souls are converted to God, but by the power of the Holy Spirit in the use and application of his own truth to the heart and conscience. God has made us rational and intelligent beings, and addresses us as such. We are to hear his word, to receive and study it, to seek to understand it, and it is to direct us to Christ and salvation, and there is no other or shorter way.

CONSIDERED MORE CLOSELY.

What is catichisation? It is instruction by question and answer, one of the plainest, most pleasant and easy ways of imparting knowledge. It is a kind of conversation between teacher and pupil, carried on in the most simple and confidential manner. The questions are not merely those of the catechism, but such as the nature of the subject suggests, varied and repeated many times, until the learner fully understands the matter. The questions are not meant to perplex the scholar, but to wake up and draw out the thoughts and powers of his own mind, and to enable him clearly and fully to understand the subject for himself. Nor is it merely an intellectual exercise, in which the catechism and verses of scripture are committed to memory. By no means. The scholar may indeed do this with great advantage to himself; but much higher and better things are to be aimed at and accomplished. The young

are not merely to acquire knowledge in the catechetical class to be brought to know the truth, but also to understand it, to receive and believe it, and to love and practice it in their lives. True, some things in religion are matters of knowledge merely, as the great facts and doctrines of Christianity, to be learned and understood just as other truth; but others are matters of experience, to be fully and correctly apprehended only by our personal experience, as sorrow for sin, repentance, consciousness of pardon, peace with God, joy, love, hope, trust in Christ, and whatever relates to our feelings; and other things still are duties to be performed—duties to God, to ourselves, and to our fellow men—what we are to avoid and what to do.

All this is embraced in a course of catechetical instruction. The object is a very high and holy one, no less than the intelligent conversion and salvation of the catechumen. It is designed to bring every member of the class not only to know what we are to understand by repentance and faith, but to come to Christ now by such repentance and faith—to accept him at once as a personal Saviour, and become a true Christian. The minister who aims at less than this, and the catechumen that expects and seeks less, alike fail of duty most sadly. Every meeting of the class is an "inquiry meeting," in the highest and best sense, to be held and conducted with the exalted and holy purpose of saving souls from death. And a grand opportunity it affords the devoted pastor, bringing him thus into contact personally with his young people in this confidential and most interesting relation! The moulding of their very souls is here largely placed in his hands.

WHAT SHOULD SUCH A COURSE OF INSTRUCTION EMBRACE?

Evidently it should embrace the chief doctrines and facts of Christianity. The existence and character of God—the work of Creation and Providence—man's original state—his sad fall and its consequences, the nature and evil of sin, the lost and ruined condition of our race, and our utter inability to save ourselves, the history of redemption, the character and work of Christ, the atonement, the Church, the Gospel, the ministry, the sacraments, prayer, repentance, faith, justification, the soul's

and a future state of rewards and punishment. Luther's Smaller Catechism is generally used, as containing a brief summary of the most important doctrines of God's word, and as a convenient manual or text-book of instruction. Here we have the "Five Principal Parts," namely, the Ten Commandments, The Creed, The Lord's Prayer, The Sacrament of Baptism, and the Sacrament of the Lord's Supper, with some other matters of importance.

The Commandments properly come first, with brief explanations of each one by Luther. These contain God's great moral law, first given to the Jews, but designed for all men. This law is a standard of moral right for all the world. By it all actions are measured. They are right or wrong, good or evil, virtuous or vicious, pure or sinful, as they agree or disagree with this law. And so all criminal laws of the Government are founded upon this law of God. It was given to Moses on two tables of stone as embracing two great subjects, namely, our duty to God, and our duty to our fellow-men. Jesus explains this in the following language: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thy self. On these two commandments hang all the law and the prophets," Mat. 22 : 37-40. This law governs not only our actions, but also our words, and the thoughts, feelings, motives and desires of our hearts. Every precept of it may be broken in the heart, and men are condemned by it for the sins of the heart.

"The Creed, or Articles of the Christian Faith," constitutes the second principal part of the catechism. These articles are three in number, and have come to us from the earliest ages of Christianity, and have been received by nearly all the Churches of Christ in ancient and modern times, and indeed form a bond of union among them. They contain a short summary of the universal faith of Christendom. The first article treats of God the Father, and the work of Creation; the second of God the Son, and the work of Redemption; and the third of God the Holy Ghost, and the work of Sanctification. Accompany-

ing these articles we have short explanations by Luther, which are, in few words, the best things to be found, on the subject anywhere.

Then comes the "Lord's Prayer," with its seven petitions, and an introduction and conclusion, given by Christ himself as the model of all prayer. Here also we have most excellent explanations of each part and petition by Luther.

Then, fourthly, we have the "Sacrament of Baptism;" what baptism is, its uses and benefits, as set forth by Christ and the Apostles. And last we have the "Sacrament of the Altar or the Lord's Supper," what it is, and how we are properly to celebrate it. I will add that in the General Synod's edition of the catechism, we have, in "part sixth," the "Order of Salvation in short and simple questions and answers." This was not written by Luther, but by Dr. J. A. Freylinghausen (1670-1738) of Halle, and is therefore of Pietistic origin. This is a most excellent thing, and I have found it of great value, as it furnishes us a regular order, or connected and systematic view of the chief doctrines of salvation, in plain and simple language, to be understood by all.

Surely nothing in the world could be of greater value and importance to the young, than a thorough and faithful study of these great and weighty matters. It is not too much to say, that no person, young or old, can be an intelligent Christian without something like an adequate knowledge of these things.

THE IMPORTANCE OF SUCH A COURSE OF INSTRUCTION.

All right education is valuable; but that which has reference to religion and morals is infinitely the most important. We ought, before all things and above all things, to know what we are, whence we came, and whither we are going; to know what is right and wrong, good and evil, virtuous and vicious; to know what is injurious to us, and what is for our highest good, as individuals, families, and communities. The young as well as the old must know how to live so as to be pure, honorable, useful and happy in this world, to have peace in death, and eternal life in heaven. A true knowledge of the God that made us, and the Saviour that redeemed us, and how we are to be de-

livered from the power and guilt of sin, concerns us more than all things else. Ignorance here is fatal—must destroy the individual and the race—must lead men back into heathenism.

We must remember that our children, in common with the whole race, are depraved. By nature they are opposed to that which is good, and inclined to that which is evil. They are ignorant of God and religion, and their own highest good, and if left to themselves, they will never seek these things, will never turn from sin to holiness. A boat, let loose upon a river, will go down stream of itself, carried by the current, but never up, except as it is propelled. The children of the best Christians even, do not by nature love religion, but in their hearts hate it, because of the restraints which it imposes on their sinful appetites and passions. They love sin because they are sinful. Your Children, christian father and mother, are naturally just like those of other people. They are not pious because you are. They do not love Jesus and his service because you do. Only in so far as you educate and train them in the good will they be good.

You can, by the help of God, bend the twig, and "just as the twig is bent, the tree is inclined." If you neglect to instruct them in the right, the devil and the world will instruct them in the wrong, you may be sure. But if you first fill their minds with the wheat of truth, they cannot be at once filled with the tares of error and sin. Jesus says: "This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," (John 3 : 19-20.) Hence if you allow your children to choose for themselves, they will always choose the evil and not the good, and you know it beforehand.

But this is not all that Christian parents are to consider. The great question is where and how are your children to obtain the religious education which they require? Do you give it to them at home, around the domestic fire-side? You ought to do this, for God says to you, as he did to the Jews: "These words which I command thee this day, shall be in thine heart,

and thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," (Deut. 6 : 5-7). "Train up a child in the way he should go ; and when he is old, he will not depart from it," (Prov. 22 : 6). And Paul says : "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," (Eph. 6 : 4). Yes, these are solemn and most important commands addressed to parents by God himself, and we may not set them aside.

But how are these duties performed ? How many families are there, even within the pales of the Church, to say nothing of the thousands outside, in which there is no religious instruction at all, no Bible read, and no worship of God by prayer and praise ? And are not those very parents, who are most careless at home, the very ones who have no use for the catechetical class ? And on the contrary, those parents who do best at home are the first to feel and acknowledge the necessity and importance of having their minister come to their aid in this great work. Where then are those children to get their religious education, who obtain none at home, and come not into the catechetical class ? Not in the public schools ! Alas, it is none of their business to teach religion at all ! In many of them God's word is not read, nor prayer offered. Well, you will point to the Sunday-school, and we thankfully admit, that, as far as it goes, this is something in the right direction. God bless the Sunday-school cause, and make it a hundred times more efficient ! But do you think this is enough ? Does it meet the necessities of the case ?

How much solid instruction, in the ordinary way, do the children get in the Sunday-school during the hour devoted to it once a week ? Many of the teachers themselves have never been properly instructed, and are utterly incompetent, and often careless. There is no system in the instruction, nothing thorough, the doctrines of religion are not taught in such a way as to make anything clear and plain, and especially not the doctrines of the Church. The few ideas gathered lie around in the mind loose and scattered, "like lumber in a garret," without connec-

tion, order, or power for good. This does certainly not meet the case by a long ways. Will you feed your child on sugar-plums and candy-sticks, and contend that this is sufficient for the healthy growth and development of the body? No, no; there must be the bread and meat of solid instruction, or it will be forever sickly, and must finally perish. A sound and thorough course of education in the things of God alone can meet the case.

EVILS AND DANGERS THAT SURROUND THE YOUNG.

These are many and great. Dangers at home from what they read—the bad books and papers that fall into their hands. The daily newspaper, in many instances filled with infidel notions, and sneers at religion and churches, and details of all the most disgusting vices and crimes committed anywhere and everywhere in the wide world, police and court reports, not fit for man or woman to read, nor for a moment to tolerate, and yet to be devoured by our boys and girls; and then the filthy novels, romances, and pictures circulated around, and gloated over, most likely on the sly! Dangers on the streets and from the company into which they fall, where on every hand the saloon and gambling shop confront them, and they see and hear only that which is profane, low, and vulgar, and they become familiar with vice.

Dangers in the public schools; for these cannot be select schools, so as to keep but the vicious and vulgar—all must be admitted, though they should reek with moral pollution. You know that

"One sickly sheep infects the flock,
And poisons all the rest."

But you cannot help yourself, for your child must go to school! May be it will fall into the hands of an infidel teacher, who will give it a downward push. Dangers from the customs and practices of modern society, its pride and frivolities, shows and frolics, balls and theatres, not to speak of the greater vices of Sabbath-breaking, drunkenness, lewdness, and the like.

A grave question indeed it is, as to how the young are to be safely carried over all these streams of sin which threaten to in-

gulf them. Surely it is clear, that if they must meet these dangers, and pass through them, they should have all the help they can get, and be thoroughly equipped for the conflict. Not only warned against the evil, but clothed with the armor of God's truth to defend themselves with might. "Wherefore," says Paul, "take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having overcome all, to stand," (Eph. 6:13). Let ministers, aburches and parents earnestly work together, constantly and vigorously keep up the catechetical class, and let all be gathered into it, that they may be fully instructed in regard to the evils and dangers that surround them, and may know where truth and safety are to be found.

COMPLAINTS.

The complaints are almost universal that the youth of our day are degenerating most sadly—going down hill, and not up, in all that is noble, virtuous and good. It is alleged that with all our facilities, our boasted system of schools, our means of education, we are utterly failing to make the men and women which the times require, and who may take upon themselves the weighty concerns of Church and State now resting upon the shoulders of the parents. Parents complain that they can no longer control their children—that they will have their own way—are disposed to shun the labors and business of their fathers, and are filled with vain notions of something higher and better. Pride and vanity carry them altogether beyond their proper condition and places. They chafe under the restraints of home, and long to get away. Like the Prodigal Son, they want "the portion of goods that falleth to them" before the time, that they may be released from "the old fogeyism" of father and mother, and make a strike for something greater, most generally to turn up in a worse condition, than did he that "kept swine." Thousands of parents once surrounded by plenty and happiness, are spending their old age in poverty and sufferings through the profligacy of their children. Literally "their gray hairs are being brought down with sorrow to the grave." Their sons "grasped for the moon, leaped for the stars, and landed in the mire!" They forsook God, religion

and prayer—imbibed loose notions of morality and a good life—loved the dance, the ball-room, the theatre, the gambling hall, the saloon, the brothel, and were soon in the meshes of the destroyer. Charmed by the gilded paths of sin and folly, open all around them, they first saw, then tolerated, then embraced, and were gone!

Where, O where, are now our grand systems of education, and our Sunday-schools with all their noise and show, their loads of books, and papers, and pictures? Can they not save the young and make them what they ought to be? Pastors complain that they cannot get the young people into the churches; and the churches complain and become dissatisfied with their pastors because their preaching does not attract the young! They want other ministers that will draw, and they get up all sorts of entertainments and "clap-trap" operations to "make things go." But they will not go. The truth simply is that many young people do not want Churches and the Gospel at all, and will not endure the truth when preached, and many old ones are no better. They love their sins, and want excitement, fun, frolic and show—not repentance, not prayer, not a holy life. And is it any wonder? They have never been educated to anything better. The real truth of the gospel has never been so lodged in their minds as to take root and grow.

No husbandman expects a harvest if he does not sow, or if he scatters his seed on the way-side, upon the rock, or among the thorns. He knows that the soil must be prepared—broken up and made mellow. Our children must be made to understand their relation to God, their dependence upon him, and their duty to him. They must comprehend the nature and holiness of the divine law, and their accountability—their own sinfulness and danger—their need of repentance and pardon—of a personal Saviour and reconciliation with God—their need of the Church and its ordinances, and the duties and benefits of practical religion. They are at fault because they have not been made to see that a life of piety and holiness is better than one of sin and folly, and as their natural hearts have no taste for divine things, but crave the world and its vanities, they follow their depraved inclinations.

Now, where shall we look for the cause of this sad state of things? Who is to blame? Why has the truth of God not been taught to these young people from childhood up? Verily the parents have not done their duty, nor, in many instances, have ministers and churches been without blame. They have neglected these children, and let them run wild, though they had been dedicated to God in holy baptism. They have not trained them up in the way they should go. The duty of educating them into religion—"of bringing them up in the nurture and admonition of the Lord"—has not been fulfilled. It has been thought that this was too much trouble, and catechetical instruction was altogether unnecessary, and that there was a shorter and easier way into the kingdom of heaven! That children might be left alone to choose for themselves when they became old enough, not remembering that Satan and the world would not let them alone, but induce them to choose the evil to the exclusion of all that is good. But they may be converted at some great religious revival that may take place, these misguided people are wont to say, and then they will be Christians indeed.

Yes, such a thing is possible in the great mercy and grace of God; but the vast majority of such uninstructed and neglected young people wander off in darkness, ignorance, and sin, and are never converted nor saved; and their blood is found on your skirts, whose duty it was to train them up for Christ. O what a mistake! Ye ministers, churches, and Christian parents, how will you answer it to God, if these souls perish through your neglect? "The voice of thy brother's blood crieth to the Lord from the ground!" May God show us our duty in this great matter, and enable us faithfully to do it.

ARTICLE III.

THE CENTRAL CHURCH.

(AN ABBREVIATED STATEMENT)

By REV. S. E. FURST, A. M., Bellefonte, Pa.

Unaided human philosophy, in its most halcyon days, could not and can not reach back to the no-beginning nor forward to the no-end. Indeed it was and is unable to compass all that intervenes between the unlimited past and the limitless future. Even time and matter are too large for its comprehension—much less can it penetrate eternity and spirit.

Through revelation, by the operation of the Spirit, man recognizes a God perfect in all his attributes and realizes his own imperfection, corruption, helplessness. How can depraved, polluted man and an infinitely pure and holy God be reconciled? Man cannot answer the question. CHRIST is the only possible answer and CHRIST is God's answer.

The God-man in his person and work and doctrine revealed "the way and the truth and the life." Christ, "the anointed,"—"in him dwelleth all the fullness of the God-head bodily"—Jesus, "the Saviour," "He who was manifested in the flesh" (Revision)—makes known and makes available "an inheritance incorruptible and undefiled and that fadeth not away."

God's law, perfect in all its details, must be honored and fulfilled. Man's incapacity to do this makes the breach irreparable on his part. Jesus said: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Revis.) Paul says to the Romans: "For what the law could not do, in that it was weak through the flesh, God, sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness (or requirement, δικαιωμα) of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Justice is broader than law. Equity is thus defined by Grotius: "A correction of that wherein the law (by reason of

its universality) is deficient." So, also, Puffendorf. This definition, which is universally accepted by the learned in law, has been traced, in substance, back even to Aristotle. Blackstone adds, *inter alia*, "Equity in its true and genuine meaning, is the soul and spirit of all law." In the higher jurisprudence, when no legal remedy exists, equity interposes and honors the law by doing the right where the law can not reach the case. In the divine economy not only all time, but eternity is included. The "one mighty to save" meets all the requirements of the law by a perfect righteousness which is appropriated to each individual believer—"faith is counted (i. e. reckoned, *λογιζέται*) for righteousness"—the law is fulfilled—the sinner is justified by accepting the substitute God has provided. Christ is "our passover." (*τὸ πάσχα ἡμῶν* (*ὑπὲρ ημῶν*.) Thus, upon the comprehensive and just principles of equity it appears plain "that he might be just and the justifier of him which believeth in Jesus."

But this merely legal and equitable aspect does not cover the whole ground. Back of the law—before the law—the very occasion for the giving of the law, is the fact that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." A radical change, a complete inner transformation is necessary. We must feel our need of Christ and of the whole Christ. Man's will must be harmonized with the will of God without destroying man's free agency. "Ye must be born again." The "old man" must be "put off" and the "new man" must be "put on" and the mortal must thus become enabled to grasp, apprehend and appropriate immortal truth. The lost image renewed, the "new man in Christ Jesus" can realize a personal union with his Saviour—God. Regenerated man's destiny being thus reversed, the goal, no longer eternal condemnation, is gloriously changed to an infinite height, life, heaven.

Christ Jesus proves to struggling humanity to be the very centre of the citadel of truth—the central figure of all history—the character which is the beginning, the middle, the end, the *all* of Scripture—our "all and in all." Taking our stand by Him we are within and look outward, backward, forward, all around. Thus from our lowest depths we may rise to our highest exal-

tation. Thought, now unfettered, soars aloft and perches upon the temple of divine truth—feasts upon the indescribable brilliancy that illuminates the world's history—revels in the halo of glory that elucidates the civil law; that causes to stand out in clear light the figures and shadows of the ceremonial law; that opens and heightens and applies the richness and the fulness of the moral law; that brightens and vivifies the dark prophecies and makes real, edifying and practical all scripture doctrine.

From Christ, with Christ, in Christ the learner advances—grows and glows with heavenly knowledge—becomes wise in Christ's wisdom—foretastes heaven upon earth—the heart opens, expands, throbs with implanted divine love—becomes a "fit temple for the indwelling of the Holy Spirit," "meet for the inheritance of the saints in light."

Precisely here we come to the centre of Christian doctrine and Christian life. The real, living union between Christ and those who accept Him is the vital point in a life of growing sanctification. A full surrender, an entire consecration of body, mind and spirit, of the whole man, leading to a joyful acceptance and an actual assimilation, so far as possible, of *all* that Christ is to the believer characterizes *oneness* in Christ and with the Father—the life hid with Christ in God." *Vide* John 17: 20-26. Thus is reconciliation between God and man accomplished. Those thus one in Christ—in God—constitute His true Church. Can we find this truth or this system of completely balanced truths, fully applied, vitalized, actualized in any organization upon earth? Let us apply the test to

THE EVANGELICAL LUTHERAN CHURCH.

I. *Her doctrines.* Luther wrought better than he knew. He came out of a tremendous struggle, protracted through years of intense agony, with an experience that his contemporaries could not fathom. He realized the central, vital point of a personal union with Christ, to such a degree that his doctrine of the person of Christ, and his doctrine concerning Christ, were in advance of the sixteenth century.

His doctrine of the Sacrament of the Lord's Supper will

ever prove more satisfactory than that of Zwingli, or than any that intervenes between the two, because there is more of Christ in it; and than the Romish doctrine which lowers, materializes, carnalizes in a gross capernaitic sense a resurrected, glorified Saviour. His doctrine of the Sacrament of Baptism must stand because it is not based on the *opus operatum* but on the Word and the Spirit.

The Augsburg Confession—Luther's thoughts clothed in Melanchthon's phraseology—bears throughout the stamp of Luther's intellectual apprehension of Christ and, what is far better, of his spiritual discernment of the Divine-human. Luther was in the centre with Christ and that is the secret of his wonderful, far-reaching success. It is this that characterizes the Evangelical Lutheran Church. Her doctrines are central. She emphasizes, above everything else, the centre of Christianity, viz: Christ Jesus. This places her in the inner circle.

The denominations around her emphasize their peculiar phases further from the centre. The Episcopalian lays stress on the Episcopate and Apostolic Succession—the Presbyterian makes prominent the Divine Sovereignty and Absolute Decrees—the Methodist claims perfection and loses spiritual vitality in the very method—the Baptist strenuously urges a particular *mode* of baptism, and the more each one clings to its peculiarity the further it goes from the centre, the nearer it approaches the outer circle and the greater the danger of flying off in a tangent. Too frequently the groping inquirer in these denominations is repelled by the very stringency with which these side issues are urged upon him and he glides around in the outer circle at an equal distance from the centre, to the opposite side and falls off into chaos. The clearer the Lutheran appreciates, and the more completely he appropriates to himself, distinctively Lutheran peculiarities of doctrine the nearer he comes to the centre and, hence, the more secure his position. He finds himself "upon the foundation (*θεμέλιος*) of the Apostles and prophets, Christ Jesus himself being the chief corner stone." (*ἀκρογωνιατος*.) This fundamental position in her doctrine gives tone, character and effect to the peripheral. This brings us to

II. *Her Polity, Cultus, etc.* A republican, democratic, representative form of government was first exhibited to the world by the Lutheran Church. Eliminate from the government of each Protestant non-Lutheran communion every feature to which any one of them objects and there remains substantially what is found developed in the Lutheran government and discipline. Her doctrinal position necessarily brought to light the very foundation principles upon which free and representative governments must be established. Hence it is not surprising to find that the outlines of the free school systems, the poor-laws, the constitutions of the individual states, the constitution of the United States of America, the Declaration of Independence, *et id omne genus*, originated in the church of the Reformation and chiefly with him whose name she bears.

The Ruler of the nations so governs that the preparation for his kingdom advances in secular affairs as well as in the church. His church under his guidance leads the world into clearer light, greater civilization, better government. The progress is marked by useful inventions, improved facilities, philanthropic achievements, world-wide commerce, interchange of thought. The American nation is to-day enjoying the fruit of the planting of the church of the Augsburg Confession in the 16th century. Naturally that church, transplanted into the free soil of America, produces better and more mature fruit in the autumn of the 19th century than in the dreary atmosphere and circumscribed, contaminated, down-trodden soil of the past. Her government is a model, for it issues from the centre where the fountain is pure.

Her cultus draws constantly toward the centre. The careful, prayerful training given statedly by conscientious pastors in the catechetical class indoctrinates the youth of the church into her very inner life. Her schools of all grades are nowhere excelled. Ever an educational church, she seeks to imitate the Great Teacher in presenting truth so that it may be not only received but appropriated by the learner. Her very manner of observing the church festivals forbids their abuse and fixes the great value of their true meaning. Her members thus become intelligent workers that need not be ashamed in the vineyard of

their Lord. As members of His body—the Church—they honor and glorify their Head.

Her usages are her doctrines and her government in active operation. Extremes meet in the practices of the Roman Catholic and the non-liturgical churches when in the one the priest does all for the members and in the other a hired choir does the singing and the preacher the praying and the worshiping for the whole congregation. Here, too, the Lutheran church occupies "the golden mean," the central place. She could not be elsewhere without stultifying herself. Her time-honored God-given rites and ceremonies are rich legacies that she knows how to use and enjoy. Her people are churchly in a true but not extravagant sense, because they could not be otherwise if they would and would not if they could. Constant, full of fervor, they seek to approach their God "with pure hearts fervently," and in their worship they realize the ministrations of the Spirit, the presence of their Saviour, the unspeakable love and precious nearness of the Father and all the particular blessings of God in his sanctuary.

That the Evangelical Lutheran Church is central is verified by

III. *Her Historical Position.* The revolutionary agonies of her birth signalize the Reformation Church as destined for a great work. No organization on earth had such a birth-struggle. She survived—now survives, and while true to her central position must continue not only to live but to grow. Calvinism is dwindling because it is narrow, repellent, only a fraction of truth unbalanced—Lutheranism is increasing because it is broad, attractive, encompasses the whole truth properly balanced and lovingly draws toward the Saviour. Without detracting in the least from the merits of their work, it may be said, Zwingli and Calvin, at most, were but specialists operating in sections outside, while Luther was cosmopolitan as he wrought preëminently from the innermost circle. In the post-Reformation Lutheran theology many of the divines wandered out into danger, but the Good Shepherd brings back his stray sheep, and to-day, more clearly than our predecessors, can we see Luther in the centre with Christ and better understood than in all the past years.

There is a middle line of history extending from the beginning to the end of time. It is the place of safety—on either side is danger and farther off on either side is destruction. Abel, Enoch, Noah, Melchisedec, Abraham, Isaac, Jacob, Moses and the Prophets, Christ and the Apostles appeared on that middle line. Luther agonized on, year after year, until he found it, and when found he clung to it with heroic determination. The Lutheran Church was placed on that line. Romanism is discovered on one side and non-Lutheran Protestantism on the other. Luther was no more infallible than the church having his name. Sometimes he strayed off but never very far and sometimes the church wandered but not extremely. At times those on the side came on the line a little, at other times more and remained longer. But their distinctive features are prominent projections on the one side or the other, while the Lutheran distinctive features are merged into and harmonized with the centre line. When and where others come on the line there may be little or no difference between them and Lutherans—when and where they go off into the extremes of their distinctive peculiarities there is a very great difference. In all the contests with Romanism Lutherans must ever bear the heat and burden of the conflict. While non-Lutheran Protestantism will always, from the very nature of its position, render valuable aid, yet Lutheranism, as in the past so in the present and future, must present the solid phalanx that wards off and repels the errors of popery, priesthood and superstition.

About one half of the Protestant world is Lutheran, and portions of the other half are year by year coming nearer to the standpoint occupied by the Lutheran Church. She is better understood than heretofore and she herself is rapidly learning how to define her position more clearly to the present generation. She only needs to be thoroughly known to be heartily endorsed by all earnest seekers of the truth. In her missionary operations she has accomplished more, in proportion to the number specially engaged in the work and the amount of money expended specifically for that purpose, than any other known organization—this because she works from the centre.

The Lutheran Church is compact. Her few divisions stand

upon a common platform of the Bible, the Augsburg Confession and Luther's Catechism—all on the centre line—her principles of government, her cultus, usages, etc., pervade the hearts of all her people alike, and just as soon as they see it to be to their interest, or that of the great work in which they are engaged, or whenever so disposed, they can avail themselves of the possibility of their union in one grand organization.

The Reformed Church, the "Mother of the Denominations," is by no means a heartily united body—the Methodist Church is severed into about a score of divisions—the Presbyterian communion is cut up into about a dozen distinct sections—the Baptist forces are scattered through a dozen or more different organizations—the Episcopalianists are still discussing, reforming and dividing—these are not unfrequently arrayed bitterly against one another, nor can they ever perfectly harmonize without coming on the centre line.

The writer prefers to interpret history, not as some do, by representing the church as indifferently gliding down the inclined plane of error; smoothly without resistance, moving on with the current of ignorance and corruption, and then, by some spasmodic effort, jumping over into another stream leading, only for a time, into green pastures, and afterwards again breaking out and losing her way, thus appearing constantly inconstant—but rather as teaching that the Church has ever faithfully struggled on the rough ocean of time, for brief periods submerged beneath the surging billows, only to come to the surface again, cleansed and more skillful to cope with the angry waves after having explored the vast field of agitation, having sounded the profoundest depths of the opposing forces and having probed the strength and the weakness of the warring elements.

Then, having become wiser through disasters and discipline, stronger through centuries of development and exertion, purer through fires of persecution and experience, the Church of the Reformation, as the legitimate offspring of the Apostolic Church, found a clearer light in a free atmosphere; and, able to work more efficiently and better to the purpose than in the dark past, she sowed and cultivated the true gospel seed in a virgin soil, unconquered and unpolluted, producing the health-

ful, vigorous growth of Evangelical Lutheranism in the United States of America; and, by reason of the very storms to which she has been subjected, has become only the more firmly rooted in the purity of the true gospel principles which are her sustenance and her life.

As the centripetal force operating upon the Lutheran Church has ever been stronger than the centrifugal, her tendency is constantly toward the centre and her attraction upon other smaller bodies gradually, though perhaps slowly, inclines their course in her direction. In view of the past and present it is not too much to believe that her future historical position must necessarily be acknowledged as none other than decidedly central.

But due consideration must be given to.

IV. Her Wants. What the Evangelical Lutheran Church in the United States of America lacks can be readily supplied just as soon as her clergy and laity can be brought to realize the urgency of her need. It is not pruning, or setting aside any of her provisions, that is wanted so much as prudential filling in and judicious topping out.

There should be proper agencies provided, and distributed in convenient districts, to secure a personal superintendency of vacant pastorates—to arrange for their supplies and provide them with regular pastors—to look up and develop new points and unoccupied localities—to recommend and oversee the redistricting of pastorates whenever advisable—to search out suitable candidates for the ministry—to systemize and increase benevolent contributions—to harmonize forms and modes of gathering statistics—to give uniformity to church work in detail—to assist in appropriately locating unemployed ministers, stationing the right man in the right place—to work up and see to the interests of the various Church Boards and Institutions of Learning—to increase the circulation of church literature, etc., etc., and report annually, according to a prescribed form, to the respective District Synods.

All Lutherans speaking the same language should be provided with and use a common Lutheran church service care-

fully and wisely adapted to the people in whose language it is issued.

There should be little difficulty now in bringing into nearer relationship in organic union, in a general way, the few divisions of Lutherans in America, not by merging or consolidating all into one, for that would make an unwieldy body, but by agreeing upon a common basis, for example, the Augsburg Confession, the Smaller Catechism and such other Lutheran Symbols as might be included without opposition, and by creating a General Body or Consistory, to be composed of representative men elected or appointed by the now existing General Bodies of Lutherans in America, whose duty it should be to deliberate and advise concerning the general welfare of United American Lutheranism.

In a paper that from its very nature can by no means be exhaustive, but merely suggestive, many considerations of importance must be necessarily omitted.

We come now to take a glance at

V. *Her Mission.* An important end to be attained is to bring her several organized divisions closer to one another, yet nearer to the centre of the circle and thus present a larger and stronger union to which to draw the distracted and divergent organizations now outside but in fractional parts tending towards her.

The Cumberland Presbyterians are converging towards the centre and have already come over a considerable distance, but they must have time to acquire the *cultus* required to feel at home in the circle they have proposed to enter. The Reformed Episcopalians in the United States have come still nearer and only need to be yet a little better informed and have some more experience and training before they could come in as a body.

The various peoples of Lutheran predilections seeking American homes must be husbanded and shepherded. Those bearing her own name must be recognized, gradually coalesced and effectually fraternized. Heterogeneous masses, in the United States, must be molded into homogeneity—imported peculiarities must be Americanized and more thoroughly Christianized. The Evangelical Lutheran Church is intrinsic-

ally adapted to this specific, delicate and noble work. Foreigners, Lutheranized in their native lands, easily and rapidly yield to the elevating influences of their church in a free country. In her services and observances they readily, almost imperceptibly, become acclimated to a pure American atmosphere.

It is generally conceded that the rural districts, not the cities, of America control the nation. The million adherents of the American Lutheran Church are found principally in the rural districts. Hence she has a controlling influence in shaping the tendencies, the destiny of this highly favored nation. How grand her mission! How vast her responsibility! Tremendous issues rest upon her membership and especially upon her country clergymen.

But her mission is wide as the world—co-extensive with the human race. On this account it becomes her immediate mission to see to it that her children are assiduously trained for their exalting and exalted work. Not arrogating to herself what does not rightfully belong to her, not inflated with pride because of her high prerogatives, but, like her Master and Teacher, her Captain and Head, with meekness and lowness of mind and heart, with charity for all, with a hungering and thirsting after righteousness for her own loved ones and for all others, instant in season—out of season, diligent in every good word and work, may the great Church of the Augsburg Confession give earnest and prayerful attention now to the indoctrination of her young men and maidens and to the particular training of her present candidates for the holy office in view of all that has been said, or can be said, on this inexhaustable subject, that they may so work and watch and pray and teach and preach and live that coming generations will, by common consent, recognize and universally acknowledge and exultingly hail this Central Church as *The Church of the Future*.

ARTICLE IV.

THE BURIAL OF THE DEAD IN THE EARLY CHRISTIAN CHURCH.

From the German of Lic. V. Schultz, by PROFESSOR GEORGE H. SCHODDE,
Columbus, Ohio.

The tombstone of a heathen in Asia Minor bears the inscription: "I am the citizen of two cities; Leonidas is my name. This I say to my friends, enjoy yourselves, carouse, live; for once you will have to die at any rate." And on the tombstone of a Christian woman, of the fourth century, in Gaul, we read: "Here rests in peace Valeria, who will arise again in Christ." This is the language of two lines of thought radically opposed to each other; the first mentioned inscription of those for whom death is the final end of existence, the latter of those who join in with the words of the Apostle, 2 Cor. 5:1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And while we find in the first case, as a natural consequence, the advice to exhaust all the fleeting pleasures of life, in the latter case the eye is raised from the transient state of time to the home which is established beyond this existence.

This contrast of heathen and Christian views of death and eternity was in the centuries of struggle between the church and the world an important factor, but of the conviction that after this life would begin a new existence, and that the world with all that it contained was not to be compared with the bliss of eternity, the contending churches gained a firm confidence and a strong power fearlessly to despise death, while heathendom, which had no life, faltered and hesitated. The whole contest is marked by hopefulness on the one side, and by hopelessness on the other.

Still more clearly and discernibly to the eye does the contrast of Christianity and heathendom in their views of death find ex-

pression in the way and manner in which the whole system of burial and attending ceremonies was conducted on both sides. For everywhere among men the rites and system of burying the dead corresponds exactly to the popular ideas of death and of eternity. And accordingly Christianity not only represented new views of death, but also gave these new views such expression and such an outward form as was entirely unknown to the nations of antiquity.

When Christianity entered the Graeco-Roman world the custom of cremating the dead prevailed almost universally. But few sections of the known world yet adhered to the ancient custom of burying the dead. It is said that under Sulla cremation was first introduced into Rome. At any rate we find the custom of burning the bodies everywhere practiced at the close of the republican period. This custom found a decided opponent in the young church. It was declared to be even a desertion of Christianity and as an evident sign of separation from the church, if a member would arrange to have himself or others cremated. Among the reasons which in the third century brought about the excommunication of the Spanish bishop Martialis it is mentioned as an especially aggravating circumstance, that he had interred his children together with some heathen according to the heathen rites. "They curse the funeral pyre," says a heathen polemical writer of the Christians, "they condemn the burning of the dead." This abhorrence went so far that Christians even avoided to step on the places where the heathen were accustomed to practice their cremation. On the part of the heathen it not seldom happened that in order to offend the Christians in a most emphatic manner the bodies of martyrs were not delivered over for burial, but were burned.

This so decidedly expressed dissensus of the church from the customs of the heathen is a direct and natural result from the Christian conception of death. For the Christians, death is not a dissolution of existence, a sinking away into eternal forgetfulness, but a sleep. *Κοιμητήρια* i. e. "sleeping-places" is the name for the burial places of the ancient Christians; *κοιμᾶσθαι*, *dormire*, are their favorite expressions for the condition of the dead, and in countless numbers do we find inscriptions like the

following: VICTORIA DORMIT, ZOTICUS HIC AD DORMIENDUM, ALEXANDER IN SOMNO PACIS. But he who closes the eyes of his dear ones in death with such a faith cannot be willing forcibly to destroy the bodies with fire, but he will place them in the ground like sleepers in their bed. In addition to this, it was also remembered that no man had the right to give up to wanton destruction the creation of God, the temple of his spirit, the image of his being.

While then the heathen, not having any hope, and unable to find comfort at the departure of those near and dear, took for themselves a portion of the mortal remains and preserved them in urns, in order in this way to seek a false comfort in the sorrow of separation, the Christian placed his dead in the ground, comforting himself with the faith, that the seed he was sowing would sprout forth in glory.

The burial of the dead necessitated the securing of a burial place with its further arrangements. The custom of placing the dead down in the earth, in subterranean chambers, can be shown to have existed among Jews and Gentiles already before the days of Christ. In Palestine, in Asia Minor, in Sicily, in Etruria, and in many other localities we find many places of this sort. They served for the reception both of dead bodies and of urns, the entrance to them being usually by a small stairway, and they either had doors or a large stone was rolled before the entrance. We are here reminded of the cave of Machpelah, which Abraham bought as a burial place (Gen. 23:9 sqq), and of the grave of the Lord. The catacombs, the burial places of ancient Christians, were constructed on a similar plan. But here again Christianity showed itself as a new-creating and free-making power. The ancient burial places were either private family graves, or public and for general use. Whoever possessed the means secured for himself, wherever he could or desired, a place for his dead, and erected upon it a monument for himself and his. The poor, however, were carried out by the city sextons (*sandapilarii, lecticarii*), who threw them, together with all the others as poor as themselves, who had died on the same day, into a deep well-like cavern (*puticuli*), made for this purpose, without making any distinction, just in the order in which they

had died and been carried out. But recently a number of such promiscuous graves were dug up in Rome on the Esquiline Hill. This latter way of disposing of the dead, however, was an abhorrence to many, especially the middle classes. Accordingly a number of persons would form an association, raise a sum of money between them, and with this buy a burial place, in which every one could be buried who was a member of the company and had paid his fee regularly. But speculation, too, took advantage of this state of affairs. A number of speculators bought up places for burial and issued shares. Whoever bought one of these would after his death be buried at the expense of the company, and the urn filled with his ashes received a place in the dead-chamber that belonged to the association.

In this manner the social differences of life once more reappeared in most marked features on the monuments of the dead and in the manner of burial. At the side of much-frequented roads the magnificent monuments of the wealthy were erected; the poor man together with his equals was deposited in the dead-chamber, and soon no one knew where he was buried. And even if the burial associations and burial societies offered an opportunity to avoid this latter sad fate, yet here this was again conditioned by the possession of a certain sum of money.

This condition of affairs, so unbearable and offensive to the better feelings, the Christian Church immediately removed. The graves of the heathen, whether they were private or the property of an association, were all isolated, with no connection between them. Each one existed for itself. The egotism that characterized the old world made itself felt here also. The Church rejected this feature. She was not willing that those who in life had been so closely connected, had together faithfully partaken of joy and grief, should be scattered hither and thither in death. For that reason she took steps to establish a graveyard for the congregation. Amid great troubles and with hard labor the Christians dug in the depth of the earth galleries of various breadths, cut in their sides several tiers of graves above each other, and made wide shafts into them, for the purpose of leaving in light and air. In this manner an extensive city of the dead sprung into existence, with a complex of streets and

numberless chambers for the dead. There every one who was a member of a congregation found a place, the senator as well as the slave, the bishop and the meanest servant of the church. For all, this quiet resting place was open. In the sleeping congregation of the dead there were none save believers. Christianity has thus here too broken the selfishness of the nations, and given a new and befitting expression to the spirit that it bears. But this is true not only of the arrangements in general, but also in minor and particular features.

A well-known archaeological scholar has said: "The necropolis of the ancients will awaken the loving sympathy of all future generations when the dreary sobriety of the Christian cemeteries will no longer be able to touch a single heart." This may possibly be true of our modern graves, but can never find application in the case of the burial places of the ancient Christian Church. The Church has as little as heathendom withdrawn from the resting places of her dead the beautiful ornamentalations of art. However great may have been the difficulties for the artist's work in the subterranean galleries with his dim light of the torch, yet he covered the grim walls with colors and pictures, and gave the earnest city of the dead the appearance of an inviting home. In this respect the Church is in advance of the Jews, whose graves are absolute nakedness and dreariness; but she advances in this respect by the spirit and contents of her art, beyond heathendom also which has overloaded its graves with artistic decorations.

The superficial, mythological scenes and figures, which during life were the daily bread of artistic heathendom, followed the dead also and decorated their graves. Of an entirely different sort were the representations on the graves of the Christians. They speak but this one language; they gave attention to but this one thought: "I know that my Redeemer liveth, and will raise me again from the dead." For this reason those events in the Old and New Testaments furnished the motives for representations in which the omnipotence and grace of God and His Son were especially to be seen, as in the deliverance of Jonah, the deliverance of Daniel in the lions' den, and in the New Testament miracles. For while the believer in contem-

plating such pictures would remember the great deeds of God in the Old and New Testaments, he also drew from them the comfort and faith that God had the power and will to deliver from death, bondage and fetters. In an especial manner does this idea find expression in the beautiful and favorite picture of "The good shepherd." The youth with short curls, represented so frequently in the catacombs, who carries a sheep upon his shoulder while others are gathered to the right and left of him, symbolizes Christ as the good Lord and shepherd of the dead, whom He, as the shepherd does his sheep, will safely lead to the pastures of eternity.

It would occupy too much space to explain in full here the many different pictures found on the early Christian graves. Everywhere we meet with the same idea, everywhere the same firm assurance finds expression that the end of this existence is the beginning of a new life of unceasing glory. In this way too the Christian tombstones excel the monuments of the heathen, and we notice here for the first time in the history of civilization that among the same people, in the same land, even in the same city, beside the prevailing style in art, a new and entirely different kind shows itself, and one which knew how to maintain its existence until the change in other circumstances secured for it a complete victory.

Like the illustrations on graves so too the inscriptions reflect the new spirit of the gospel and thereby raise themselves above the level of the heathen epitaphs. It is seldom that in these latter no mention is made of the profession, relationship and social station of the deceased. The Christian inscriptions of the oldest dates are entirely silent on these subjects. Evidently the conviction prevailed that when death speaks, that which is of earth has no right to speak, and when a new life begins, the old must be consigned to forgetfulness.

If the tombstone inscriptions of the Christians are poorer than the heathen in this regard, they are richer than these in hope and joyful confidence. In the former we frequently find complaints of the transient condition of all things on earth, or such words of despair: "Adieu, my only and eternal comfort." And

when an attempt at consolation is made the words are cold and empty. A mother comforts her child with the following words: "Be of good cheer; no one is immortal." A husband, who had lost his wife, says to himself: She was only a human being and therefore she had to die." And another: "Where there is no existence, there is no pain." But on Christian graves we find comfort and hope. Here we read: "This soul is restored to Christ." "Thou wilt live in God." "Peace to thy spirit." "Thou sleepest in peace." "Thou livest. The portals of heaven have been opened for thee. Thou livest in peace." It is seldom that a wail of sorrow breaks forth, but this is always again overcome by a word of consolation. For in the ancient church it was always emphasized that ungoverned grief and sorrow for the dead was not befitting a Christian who considered death nothing but a passing sleep. "We must not," says Cyprian, "lament for those of our brethren who have been called by the Lord from our midst, since we know that they are not lost, but have only preceded us." Of course the church did not think of condemning the natural feeling of the human heart and demand a stoic apathy; she rejected only unmeasured outbursts of grief, such as the heathen were accustomed to practice. "I, too," says Ambrosius, bishop of Milan, "wept, but the Lord wept also; He for a friend, I for a brother." While the heathen were accustomed to show their grief by wearing black apparel, this custom was rejected by the Christians, who thought it not becoming to wear black clothes while the departed were shining in white raiments.

Let us now consider the order of the separate acts of burial in the old Christian church in the time previous to Constantine the Great. When the hour of departure had come the friends closed the eyes of the dead, and this for the last time, the heathen being accustomed, as soon as the body was deposited on the funeral pyre, to open the eyes once more, in order that, so to speak, the dead might once more look upon the world, which had been all to him, and upon the assembly that had been collected in his honor. Then he was anointed, placed in the atrium with his feet to the entrance of the house. Around about the corpse incense-pans were placed, out of which clouds of incense

arose. The bier was encircled with laurel and evergreen. But to decorate the dead with flowers as the heathen were accustomed to do was not a Christian custom.

When the time for burial had come, the relatives carried the dead on a bier outside of the city before the gate, where the Christian cemeteries were. For the very ancient law that no dead body could be burned or buried within the city limits was of course observed by the Christians also. Since the days of Constantine it was the custom to bury the dead with singing of Psalms, to accompany the cortege with torches and palm branches, but in the times of persecution the burial necessarily had to be conducted as quietly as possible. Quietly and without any parade the procession made its way through the streets.

Compare with this the picture of a heathen funeral. A band of music heads the procession; then follows a number of hired weeping women, who sing songs of praises and lamentations on account of the dead; then dancers and mimics, who were permitted to indulge in all kinds of tricks and fun among themselves and with others; then the ancestral images of the family and the pictures of the great deeds once performed by the dead. Behind these came the dead person himself, sitting on a high wagon, in the attire and position of a living person; behind him marched the friends and relatives, the women engaged in loud outbursts of grief. Thus the cortege proceeded on its way, ostentatious, loud and vulgar. Once more, before disappearing forever from the eyes of the world, the dead man was to show himself, decorated with all the elegance of earthly attire, shining amid his unenduring deeds. The procession advances to the forum, and there an appointed speaker in the presence of the gorgeous temples and halls, delivered the *laudatio*, or eulogy on the dead. Then he was cremated outside the city limits.

The Christian funeral procession avoids the public places and grand edifices. It does not stop until it reaches subterranean, dark corridors, which honeycomb the earth in all directions, and which together constitute the Christians' cemetery. Here the bier is set down and a churchly service begins under the direction of the clergyman. He too delivers a funeral address, but not to laud the deeds and life of the dead, but to proclaim the

consolation of the word of God. When he has ended, then, he first, and after him the rest, give the dead the kiss of peace, as a sign that he has departed in full communion of spirit and of peace with them. Then the body, amid such wishes as "Rest in peace," "Be of good cheer," "Live in God and in Christ," is lifted into the grave, which in the shape of a coffin has been hewn out of natural rock. The friends of the departed put in also various articles. The playthings go with the child, the tools with the artisan, and so on. Whatever the dead one during life loved to see around him, was piously placed into his grave chamber when possible. In this manner there have been found in catacombs such articles as lamps, goblets, ointment-bottles, various kitchen utensils, chisels, tongs, weights, coins, playthings, savings-boxes, etc. Besides these must yet be mentioned as belonging to this class the so-called "blood vessels" (*phialae cruentae*). These are glass vessels in the shape of shells, goblets or bottles which have a reddish sediment in the bottom and are found either in the graves or fastened to the outside. When in the sixteenth century in an accidental manner the Roman catacombs were rediscovered, and an effort was made to search them for the bodies of martyrs, those graves which contained such a vessel were regarded as the resting place of a martyr. For the red sediment was thought to be blood which the Christians had collected at the execution of the martyrs, and had laid into the graves as a sign that these contained martyrs. Guided by the sign throughout the 17th and also in the 18th century a large number of martyrs' bodies were taken out and deposited in many churches, so that miles of catacombs were in the course of time almost entirely emptied.

Against this procedure the Protestant Church historian, Jaques Basnage, first made protest, asserting that this red sediment was what remained of red communion wine, which in latter times were put into the graves of the Christians. And indeed where prejudice does not intervene, this view will have to be endorsed.

Besides the communion wine the dead were also sometimes supplied with consecrated bread. But this was always done against the outspoken disfavor of the church.

When the grave had in this way been prepared, it was closed and made air-tight, either by means of a marble slab, or by means of large brick and mortar. This front slab bore the inscription, which was generally hewn into the stone, or else painted on in red or black color. The walls of the chambers were generally covered with the pictures of which we spoke above. But wherever picture and inscription are wanting, some friend of the dead would fasten an ivory ring or some other small object to the outside of the grave, so that it could again be recognized amid the many similarly formed.

Not all Christians were interred in graves hewn out of rock. Especially in later times were the more wealthy accustomed to use marble coffins, which were closed with a lid and deposited in the catacombs. The head of these sarcophagi generally exhibited a relief image taken from sacred scriptures. The Christians of Egypt practiced a most peculiar way of burying their dead; they embalmed the bodies and preserved them in their houses. But this strange custom was not prevalent through all Egypt.

The grave continued to be the object of tender care on the part of the friends of the deceased. When the anniversary of the death returned, they went out and decorated the grave with roses, violets and lilies, and placed around it lighted tapers. Not unfrequently on such occasions, the Lord's Supper was celebrated at the grave. This was to imply that the dead, although not in body, was yet spiritually alive and with the celebrants. In this sense the friends of the departed were accustomed for a long time to bring offerings in the name of the dead, which were intended for the poor.

In the fourth century the Christian customs of burial were considerably modified in character. Since the time of Constantine the congregations began to give up the catacombs and to select their burial places under the open heaven. The graves are now walled up above the ground and are covered over with a slab. The custom thus became a little as it is in modern times, only that the grave was not in the earth, but rose above the ground. Coffins made of wood were, however, not even then known—whenever use was made of a coffin, it was a stone coffin which,

clasped in with iron hoops, was placed in the cemetery, and as the method of burial changed, the attending ceremonies changed also. The large number of heathen, who at that period, and often from impure motives, entered the church, brought heathen customs with them into the congregations, such as the funeral banquet, the custom of sprinkling the graves with wine, in imitation of the heathen offerings for the dead. The church indeed protested energetically against these and other excesses, but only in the course of time did she succeed in removing and reforming them.

ARTICLE V.

OF THE CAUSE OF SIN.*

AUGSBURG CONFESSION, ARTICLE XIX.

By PROF S. A. REPASS, D. D., Salem, Va.

The translation we employ is that made by Dr. Krauth and contained in his edition of the Augsburg Confession. It reads as follows:

"Touching the cause of sin, they teach, that although God doth create and preserve nature, yet the cause of sin is the will of the wicked; to wit, of the devil, and ungodly men; which will, God not aiding, turneth itself from God, as Christ saith, 'When he speaketh a lie, he speaketh of his own,' John 8:44."

The following is the original in Latin and German, (Müller, Symb. Bücher):

De causa peccata docent, quod tametsi Deus creat et conservat naturam, tamen causa peccati est voluntas malorum, videlicet diaboli et impiorum, quae, non adjuvante Deo, avertit se a Deo, sicut Christus ait. Joh. 8. Quum loquitur mendacium, ex se ipso loquitur.

Von Ursach der Sünden wird bei uns gelehret, dass, wiewohl Gott der Allmächtige die ganze Natur geschaffen hat und erhält, so wirket doch der verkehrte Wille die Sünde in allen Bösen

*Holman Lecture on the Augsburg Confession for 1884, delivered in the Theological Seminary, Gettysburg, Pa., June 18, 1884.

und Veraächtern Gottes, wie denn des Teufels Wille ist und aller Gottlosen, welcher alsbald, so Gott die Hand abgethan, sich von Gott zum argen gewandt hat, wie Christus spricht, Joh. 8:44. Der Teufel redet Lügen aus seinem eignen.

'The article belongs to those held by all Christians in common, embracing a truth confessed alike by Greek and Roman Catholic, no less than by every type of Protestantism. It also falls among the conservative articles, those held by the Lutheran Church in their purity, over against the corruptions of Rome, Radicalism, Rationalism in all its forms, the various phases of imperfect theology, as well as against every school of anti-Christian philosophy.* While truth is consistent in its unvarying opposition to error in all its protean forms it does not decline to acknowledge truth wherever found. Fidelity to itself is its highest governing principle. All can be done and endured that does not involve a sacrifice of itself. It has allies in Rome, Geneva, and Oxford, and recognizing the position of supreme importance it occupies, is as ready to question the *dicta* of philosophy as those of theology. But to conclude a concordat with error under whatever form or name it may assume, or whatever be the character of the associations in which it may be found, would be to jeopardize its own life. To truth self-consistency is the highest law.'

The phraseology of the article as expressed in the Latin and German involves shades of meaning which, while not contradictory, may yet claim attention in our analysis. The precise extension of the word "nature" as employed in the Latin in the clause, "God creates and preserves nature," is not at first view entirely apparent. The immediate connection would indicate a restricted meaning, confining the word to human nature; God preserves the nature in which sin originates, and through which it is traduced. The import of the German in the article is wholly comprehensive. "God hath created and preserveth the whole universal nature" (*die ganze Nature*). That a real difference in the thought finds expression here is by no means asserted. What in the one is stated most concisely is in the

*Conservative Ref. p. 255.

other given in language which refers the divine preservation to all that God has created. That this is the true sense of the term most accurately harmonizes with the article as a whole, and at the same time excludes as the cause of sin, not only God himself, but all that he has created, nature in its universal extent, referring its origin solely and entirely to the will of the rational creature. While this article was framed "expressly for the purpose of denying the divine causation of sin, and for refuting the imputations of Catholic opponents," it was framed in language that opposes the concealed Materialism no less than the Pelagianism of the Romish system. Nor does it any less reach and exclude the Pantheism of some of the earlier scholastics. The "division of nature" made by Scotus Erigena is essentially that of Spinoza, and serves as the basis of most of the later forms of Pantheism. Evangelical Protestantism as formulated at Augsburg is scarcely less characterized by its far-reaching comprehensiveness in the exclusion of error than in the purity and clearness with which it expresses the truths of Holy Scripture touching the central articles of the Christian faith.

The aim of the confessors is strictly evangelical and practical, and while keeping in view as immeasurably more important than all else their living testimony to the pure word of God, the truth they held and defended anticipates and excludes the errors philosophical and speculative of the subsequent ages. Standing in living connection with the early church, and with the true church in every succeeding period, in the pure faith of the Gospel, they no less really witness against the error and heresy which have grown up in and along side the earthly form of the kingdom of God. Theirs is a confession of truth, that revealed truth which is in its very nature central and exclusive, living and powerful, reaching alike to the past and into the future, and vindicating its authority by a consistent testimony through all the ages. What may not have been consciously in the mind of the confessors was yet present in the truth to which they had pledged their lives, and in the defense of this they stood the avowed enemies of error in all its forms. And so to understand and defend their testimony is directly in the interest of a true historic development.

Viewed in this light the clause of the article under consideration involves the theistic conception concerning the origin and continued preservation and government of the universe of nature. God by a free, direct, conscious act of will brought into being all that has existence apart from himself. And he no less certainly preserves, or constantly upholds and continues in being the universe he has created. Creation involves and logically necessitates providence, which is in its nature a continued creation. The eternity, or the self-existence of the creature contradicts alike reason and fact.

The clause, "which will, God not aiding" ("non adjuvante Deo"), to which corresponds the German, "So Gott die Hand abgethan," does not, in the two languages in which the Confession was originally framed, at first view express the same idea. According to the former (the Latin) God in no sense, and to no degree, participates in the commission of sin. It is the act wholly and entirely "of the will of the wicked," and, whether viewed in its internal or external aspects, God neither causes nor concurs in it in its character as sin. The German, when its phraseology is closely considered, appears to view sin as consequent upon the momentary withdrawal of the divine gracious power. The translator of Schalt's Augsburg Confessions renders this clause as follows: "Which, as soon as Divine aid is withdrawn, turneth from God unto evil." The translator of Müller's "Christian Doctrine of Sin" turns the same phrase into this language: "Which, when God withdrew his hand, turned from God to evil." The sense is the same in both translations, and they give what certainly appears to be the most natural and accurate meaning of the original. That the divine power does not repress this act of sin is most certainly true, in which view the same takes place under the permission of God. The Latin is susceptible of the English rendering "Without God's furthering this turning away from him." The German, however, will hardly bear a translation in harmony with that idea. While the words of the one seem framed to exclude the entire participation of the divine action in the production of sin, the other most naturally accounts for sin by the withdrawal of that

grace, without which man, even in his primeval innocence, could do nothing good. It is most certainly true that the grace of God was an essential constituent factor of man prior to the Fall. Neither grace nor righteousness was a *donum superad-ditum* to the first Adam, as Scholasticism avers. On the contrary, he was created in righteousness with grace as the distinguishing basis of his nature. The momentary withdrawal of that grace would necessitate the Fall, and thus make God, at least indirectly, the author of sin. According to this view God decrees sin, and brings it into existence in the way of his own ordering. This is itself Supralapsarianism. It denies the conclusion logically following its own premises, but not without precipitating an age-long controversy in the interest of a theory at variance alike with the word of God and the conscience of man.

It is not denied that the varying language of these two copies of our Confession may be so construed as to harmonize with each other. But to purchase such a reconciliation by sacrificing the plainest principles of criticism cannot be allowed, much less commended. That the views of Melanchthon underwent a change touching truths closely related to that contained in this article is quite easily shown. The statement is made by Julius Müller that "from the year 1532, in the new edition of his commentary on Romans, he began to break through the magic circle whose primary premise is unconditional predestination." In the *Variata* he puts *contra mandata Dei* for *non adjuvante Deo*, which cannot be regarded as an explanation. To understand them as synonymous, or to employ them interchangeably, would be to violate the morality of language. It is well known that the German of the Confession in the Book of Concord is only a copy of the original of Melanchthon, and made before that Confession had assumed the exact form in which it was actually presented to the Diet. It is not affirmed that the discrepancy in the clause under consideration, as this appears in the comparison of the two languages, is due to the less mature character of the German copy. It cannot, however, be denied that, in their earlier experience as Reformers, both Luther and Melanchthon were profoundly influenced by the study of Au-

gustine. Turning away from the Pelagianism of Rome, and the loose morality naturally growing from its entire system of work-righteousness, these earnest spirits sought communion with the early Christian Fathers, among whom none was entitled to more veneration than the pious, learned and able bishop of Hippo. That his views concerning predestination were entertained in the earlier stages of the Reformation, as well as his teaching touching sin and grace, appears prominently in their writings. According to Augustine the divine "predetermination presupposes the free act of man by which sin gains an entrance into human nature." It came within the range of the divine foreknowledge, although that foreknowledge possesses no causative force. In this respect his view resembles that of the late Infralapsarians. While the Supralapsarianism of the Synod of Dort may be the logical result of the principles of Augustine, reaching the absolute extreme that the Fall was decreed of God, the clearly expressed views of the African bishop stand in open opposition to this later development. That the Augsburg Confession, as also the later symbols of the Lutheran Church, is in direct antagonism to the Dordrecht deliverances on this subject demands no proof at our hands. And that an unconditional or absolute predestination of men to salvation and eternal life is taught or implied in the Lutheran Confessional writings can only be maintained by those who are intent rather upon new issues than satisfied with holding fast that which they have. Nothing of this error, nor indeed of kindred errors, lies even in concealment, in the phraseology under consideration. But the form of expression contained in the German certainly needs to be interpreted in the clearer light of the Latin original. This latter gives expression to the fuller, and, as regards form, more correct thought of the Confessors, and is that which finds more complete statement in the later symbols of the Church. The German indicates a less mature development in the line of dogmatic thought and formulae. Had these faithful witnesses for the truth possessed more time for the preparation of our Confession, its form, matchless as it is for simplicity and perspicuity, would have undergone still further changes. That these would have reached and affected the clause before us cannot be af-

firmed. It is maintained that the apparent discrepancy is removed by keeping in mind the special aim of the Confessors in this article, viz., that they had in view actual sins more particularly, as the outworking of original or originating sin.

By the doctrine of justification through faith they penetrated to the heart of the Romish system, and discovered its deep corruption. In its desperate defence the Papacy charged upon the Reformers, that, in denying the meritorious value of good works, they encouraged sinning, and depreciated holiness. It was then, and is still alleged, that to impute righteousness to the sinner would be an imputation upon the holiness of God. In the fresh and exultant joy of Luther over the fear of death and hell they profess to see an indifference to sin and sanctification. And in that confusion and unquietness which surely follow upon "envy and strife" they were alike ready to defame God and his servants, if they might only maintain their own wicked cause. Against such malice and falsehood these godly men defended both God and his truth. Sin, wherever found, and by whomsoever committed, was not of God, but of the will of the wicked. While he preserved and upheld nature he did not cause, nor concur in the sinful act. The will is not aided by him in its actual alienation. Sin is the product of the will in its estranged acts. When his hand is withdrawn it turns from God. Whether this be understood in the sense, that he does not by his power prevent the sin, but permits it; or that he stands entirely apart from participation in the sinful act, the language is strong and positive in its affirmation of the holiness of God. He might prevent the act of murder, and by an exercise of his power palsy the arm that is lifted against the life of a fellow man; or by his wisdom he could frustrate that wicked purpose. If he does neither, the murderous act is wholly that of the man. Morally God is infinitely removed from any participation in the deed committed.

But this restricted application of the article to actual sin, even should it be justified or demanded, does not confine the truth to sins of this nature. And since it has reference to the cause of sin, and not to its nature, we are sure that its most comprehen-

hensive application to the origin of sin in general is justified by the spirit of the article.

That the clause, "the cause of sin is the will of the wicked," does not imply that these were originally wicked is evident from the language just considered. Neither in the case of the un fallen creature does the will become wicked before it commits sin. The state of the will is antecedent to all acts of the will internal and external, but in the case of Adam's fall that act did at the same time constitute the "turning away from God," the transition from a condition of holiness to one of sinfulness. When the first sin was conceived, and before it came to the birth, it was the product, the act of the will, which, in that very instance became wicked. The truth of the statement is based upon the nature of the will of him whom God made upright, even "in his own image."

It is equally true that this article contains a general statement which is applicable to sin in all its subsequent forms. Touching its cause, whether in the angel world, in the fall of Adam, or in the depraved condition of his posterity in its fixed state of alienation from the divine law, sin originates in "the will of the wicked." It owes its existence at first to this source, and having secured place in human nature, as well as in the universe of God, it continues to *become*, to live and grow in the perverted will of the moral creature. The language is generic in character, containing an all-embracing declaration concerning the cause of sin.

We have again in this article a most striking instance of the strictly practical aim of the Confessors. No subject has excited more profound and earnest thought, philosophical or speculative. The mightiest intellects of many of the best men have struggled long and patiently in order to make clear to themselves the origin of this mystery, and to harmonize its possibility or permission with the power and holiness of God. Of these not a few have returned from their researches, acknowledging their inability to solve the problem they had undertaken. None of these indeed charge the existence of sin directly to God himself, yet how it originated? whence? and why? are beyond their power to determine. But none of these questions trouble

the Confessors. They cannot be drawn aside into speculative disquisitions, however interesting or inviting they may appear, or suffer themselves to be lured from the serious end they have in view. Their aim is wholly moral and practical. Guided by their reverence for the divine word, and in their supreme desire to know and confess it, they proceed at once to the heart of the subject, reaching the positive statement, that, not God, but the "will of the wicked" is the cause of sin. The conclusion reached is not by way of philosophy, or human speculation. It is in no sense excogitated, or thought out independently of the positive and clear utterances of the word of revelation. Rather, yea altogether is it found in that word after diligent and pious searching, and their labor is confined to that of discovering the clearest and truest human expression for what God has revealed concerning it. The results attained must be held to harmonize with those of a true philosophy, but beginning at the centre, and resting satisfied with the facts as there made known, they leave to the former its circuitous method of finding truth. They need fear no conflict with philosophy who are guided by the word of God. All truth and fact are practical, existing for moral ends. These confessors at Augsburg revered the divinely given word supremely. This was the source and the conditioning law of all their investigations and conclusions. To know what that said and required, and faithfully to formulate the same as the rule of life and faith was the one design animating them in their patient labors. With how much of authority should not this fact clothe their utterances!

Concerning the positive statement of the article proper it is affirmed that "God creates and preserves nature." God creates. This is over against Atheism, which altogether denies the Divine existence, and affirms the eternity of matter. There can be no *creation* where there is no God. The language is just as certainly exclusive of all forms of Pantheism, earlier and later. Neither universal substance, nor universal thought is the underlying entity or cause of all things. To Pantheism God is no more than a name for the unseen, unconscious forces operating by necessity in nature. God possesses neither freedom nor personality. "To my mind God is the immanent (that is the intra-

mundane), and not the transcendent (that is, the supramundane), cause of all things; that is the totality of finite objects is posited in the essence of God ; and not in his *will*.* According to this view God exists of necessity in the world, and possesses no living activity out of and beyond it. There is here no room for creation, for a free creative "let there be." All is bound in an endless chain of causation, and from eternity to eternity substance and form constitute the whole of universal necessary existence. This theory, logical enough, if its fundamental premise, viz., that of the existence of universal substance be admitted, is dishonoring alike to God, and the free creature, man. There can be no creation in the absolute and only true sense of the term when there is no free personal God. Materialism, in its denial of the existence of spirit, is likewise led to deny, and logically, the fact of creation. Nothing exists save matter, and this forever. Neither God nor spiritual personality has place in this system, and upon this basis to maintain the doctrine of creation would be to contradict the axiom "*ex nihilo nihil fit*."

It is also affirmed in the article that God "preserves universal nature." This is over against the varying forms of Deism and Rationalism. The whole texture of the article under review consists with the doctrine of a constant active providence of God in the world he has made. As this came into being through an omnipotent act of God, its existence is that of created dependence upon its author. The universe considered as a whole, or in its several parts, is not a structure so perfect as to be able to continue apart from the upholding hand that gave it being. The power calling it into existence lives in and sustains it through every succeeding moment. Even what are known as inherent laws and forces of nature are no more than living modes of the divine activity, continuing and conditioning all that exists. Deism is justly chargeable with prime inconsistency in allowing a miracle at the commencement of the world, and then affirming the divine indifference or inactivity in its subsequent existence. God could not, as he would not, create and leave alone. This would contradict both his being and work. In maintaining the fact and the necessity of the preservation of

*Spinoza.

nature by God, these Reformers affirmed a truth in keeping with the highest philosophy, no less than with the uniform teachings of Holy Scripture.

It is not asserted that these affirmations are made with these or other kindred errors in mind. They scarcely had existence as formulated systems at the time when our Confession was framed. The errors against which the article was directed were practical in their form and nature. They lived in the church, and were excluded by the word and spirit of the revelation of God. Against these the article was specially and primarily aimed. But truth is all-pervasive and all-comprehensive. It reaches beyond the consciousness of those who confess it. All ages and systems belong to its domain. The errors of the past are discovered, and those of the future anticipated, while neither the one nor the other may be present to the mind of its witnesses. Moving exclusively in the circle of what was revealed for human life and salvation the Confessors stood in a living centre whose periphery was all-inclusive. Error has appeared in new forms, and may continue to deck itself in garish colors of which they knew and thought nothing. But living and abiding in that truth which is in its very nature omnipresent, and which they held and confessed, is concealed latent or open opposition to every error. Thus do these men of God, and their brethren of every age, stand as the defenders and witnesses of the truth.

But, returning to the more special thought of the clause of the article before us, we find here the cause of nature and that of sin placed in the sharpest possible contrast. The point of the affirmation is to distinguish between the cause of sin in the moral creature and God who creates and sustains all things. This upholding power of God certainly extends to "all and singular" that he has made. It is not to nature apart from man that the divine preservation is limited. Neither is it to the body in its functions apart from the mind that God extends his care and providence. All are alike dependent upon him, since he made all. His arm is as active in sustaining, as his eye watchful in guiding his works. Self-dependence characterizes nothing, yea is possible to nothing created. To create and leave alone would be to uncreate; or to impart to the creature

a divine attribute. That God could not do; it would involve a contradiction both in the act and the author. The very will in its sinning is sustained by God. Were he to withdraw his hand, even from the wicked in their wickedness, they would instantly cease to exist. Is it not true, that the providence of God reaches its highest and most distinguishing activity in the preservation of the will even in its apostate condition? That it should embrace the corporeal nature of the moral creature, which is the merely unconscious organ of the mind, of the will, is not so high and singular an exhibition of the divine activity. But that the will, even in its perverted acts and state, yea that even devils are included in this all-searching, all-encompassing divine energy, is surely to exhaust no less the powers of conception and language in the endeavor to comprehend and express it. How clear and vast the thought of the Psalmist: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

The truth involved in the negative statement, God is not the cause of sin, is universally accepted. No system maintains the opposite, certainly none that admits the reality of sin, or that it is opposed to and hated of God. On the contrary, the various methods of explaining its origin, and of reconciling its existence with the goodness and justice of God, are largely devised and employed in order to protect him against this very imputation. However much the logic of theologians and philosophers may have been at fault in the reasoning employed to uphold and define their systems, none has charged God with being the author of sin. Conscience and reason alike testify to the holiness of the divine character, albeit the divine being may be regarded both powerless and indifferent concerning its existence. And with this testimony harmonize throughout the teachings of Holy Scripture. That God is intrinsically holy, that he hates sin with a perfect hatred, and that it exists in the most complete and absolute contrast to his very nature and being is apparent upon every page of our inspired scriptures. These are

no less a revelation of sin than of salvation, and in both are displayed the all-searching holiness of our God. Dwelling "in light unto which no man can approach," yet existing in and sustaining all that he has made, "he cannot look upon sin," and hates it with an infinite hatred. The law given on Sinai was such an embodiment and revelation of the holiness of God that sinning and rebellious Israel was led to exclaim, "Let not God speak with us, lest we die." To make evident this attribute of his being to his chosen people, as also to the nations who were left to walk in their own ways, God visited them with the most fearful punishments, threatening them even with impending destruction. There are in fact not a few passages in the Psalms and Prophets, which seem to reveal God in the aspect of a being who delights in vengeance upon his creatures, one who takes pleasure in hearing the impotent cries, and in beholding the hapless victims of his rigorous justice. The complete destruction of the Canaanites, the overthrow of nation by nation, marked by remorseless, unrelenting war and bloodshedding, and this constituting so large a portion of the history of ancient nations; the repeated and severe punishment sent upon his own people—all appear as so many evidences of an almighty, yet vindictive being, who finds delight in causing suffering and death. But what are these more than the just judgments of a God who "cannot look upon sin," whose very wrath is the pure expression of holiness, and all of whose goings forth are in the interest and defense of truth and righteousness. Ours is a race whose history is characterized by apostasy and positive rebellion against God. This constitutes the dark background to all the suffering, the punishment, the wars of extermination that have been allowed and sent of God upon individuals and nations. And to fail of comprehending history in the light of this truth is to fail to understand aright both God and history. According to this view the history of the world is its judgment. How then could God cause that which he so hates? Could he so array his actions against his being as to direct his entire revelation of himself, in history, no less than in his word, against that to which he gave existence? Since the one truth he seeks to impress upon his creatures is that of his infinite holiness, his

absolute hatred of sin in nature and act, surely its origin cannot be found in him. Nay, even that which he seeks to produce in his moral creatures is a will like to that of his own, which is averse to sin. Not content with guarding the holiness of his own character against all sin he is infinitely active in the work of counteracting its presence and influence in the world he has made and preserves. "The fear of the Lord is to hate sin." "By the fear of the Lord men depart from evil." "A wise man feareth, and departeth from evil." "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." But why multiply passages from a book whose prime claim to authenticity and credibility is the holiness of God, and his absolute separateness from sin?

And just as certainly are all the works of God, as originally made by him, good, created without sin. Evil does not exist as the mere limitation or imperfection of the creature, for "God made man upright." He cannot himself be holy if he gave being to a creature to whom sin is in any sense or to any degree a necessity. When Adam came from his hand he was pure from all evil, a just moral reflection of his maker. The world, when created, was pronounced by God, in its parts, and as a whole, "very good." He no more caused sin in his work, in anything created, than he is himself sinful. Existence in all its forms, conscious and unconscious, matter and spirit, was, when made, "very good." To be the cause, even indirectly, of sin in the creature would involve, and inexorably, sinfulness in himself. "God cannot be tempted of evil," and therefore cannot produce it in another.

These statements do not need confirmation from any other source. They stand so clearly in the light of scripture and reason, and so bear witness to their own truthfulness, that they cannot be questioned. And yet in a paper of this character it is deemed both relevant and just to adduce the testimony of later confessors and theologians. In the Epitome, under the

the article concerning original sin, the rejection and condemnation of the Manichaean heresy, as then held by Flacius, is expressed in this language: "We reject and condemn also as a Manichaean error, the doctrine that original sin is properly, and without any distinction, the substance, nature, and essence itself of the corrupt man, so that no distinction between the corrupt nature, considered by itself, since the Fall, and original sin, can be conceived of, nor can they be conceived of even in thought." Again: "The distinction between God's work and that of the devil is thereby designated in the clearest way, because the devil can create no substance, but can only in an accidental way, from God's decree (God permitting) corrupt a substance created by God." And under the treatment of the same article in the "Solid Declaration" we have statements alike clear and specific. While Manichaeism did not affirm that God was the author of sin, yet in maintaining that it is a necessary property of matter it did implicate him in its existence from the point of view of the Scriptures as held and believed by these Confessors. The rejection of the error of Flacius was a direct vindication of the holiness of the divine character. To regard sin either as a substance, or as an essential property of nature, was to impair the perfect holiness of God. These later Confessions are replete with similar declarations equally emphatic.

The individual utterances of our theologians stand in singularly clear agreement with these confessional statements. In fact how like commentaries upon these symbols do they appear throughout? "God is not the cause of sin, nor is sin a thing continued or ordained by him, but it is a horrible destruction of the divine work and order."* "God is in no manner the efficient cause of sin; neither in part nor in whole, neither directly nor indirectly, neither accidentally nor really (*per se*) (*per accidens*); whether in the forms of Adam's transgressions or in that of any other sin, God is not, neither can he be called the cause or author of sin. God is not the cause of sin, (1) physically and *per se*, because thus the evil or sin has no cause; (2) not morally, by commanding, persuading, or approving, because he does not

**Mel. Loc. Theol.* Quoted from Schmid's *Dogmatics*.

desire sin, but hates it; nor (3) by way of accident, because nothing can happen to God either by chance or fatuitously. This conflicts with the divine wisdom, prescience, goodness, holiness, and independence, as is proved from Ps. 5:5; 45:7; Is. 65:12; Zech. 8:17; I John 1:5; James 1:13, 17.* Verily, "God is light, and in him is no darkness at all."

Whence then is sin? How did it originate? What is its cause? These questions are answered in the article in language at once positive and clear. "The cause of sin is the will of the wicked; to wit, of the devil and ungodly men; which will, God not aiding, turneth itself from God." These Confessors are singularly careful to maintain the sovereign providence of God over all that he has made, as well as vindicating him against any and all complicity in the sin of his creatures. He cannot let them pass from his hand; neither is he, nor can he be partaker in their sins. In the clause, "which will, God not aiding," it is implied that he preserves the will of the wicked even in its sinful state and acts. But the sin itself, both that of origin, and its consequences, is not of God, but of the wicked will of the moral creature. Sin has its cause in "the will turning itself from God." The language of the article taken throughout is so framed as to embrace and maintain this very truth, viz., that the activity which man perverts is of God. Distinguishing between the will as to its nature and essence as created by God, and its abuse or perversion, yea between the activity of the will and the moral character of those activities, it declares that God is in no sense the cause of sin. Between the will considered as created and preserved by God, preserved since the fall, no less than before, and sin, the distinction is clear and unmistakable. In the sense stated God even concurs with the will in its sin, but not with the sin itself. And to impute this to him, or to implicate him in any manner, or to any degree with the sin itself would be to place oneself within the range of that declaration of the Christ, "the lie is of the devil."

But still the question recurs, how can a holy creature, much more one created holy, and created in a state of dependence

*Quenstedt in Schmid's Dogmatics.

upon God, how can this one fall, and thereby cause sin? To make the answer clear to the understanding is difficult. The question has been a perplexing one from the earliest times, and most perplexing to those who have thought and reasoned most profoundly. It has been indeed a *crux* of thought through the ages. That it is susceptible of complete rational demonstration is not indeed claimed. This has been and will continue to be an arena of conflict until the unsolved problems of this life stand out clearly in the light of eternity.

It cannot be irrelevant to refer to some of the theories employed to explain this difficulty. While these in general contradict each other, and cannot be maintained by those who hold as authoritative the teachings of scripture, they still testify to the difficult nature of the question, as well as to the interest cherished by the human mind in reaching a conclusion that will satisfy itself. That it possesses more than a speculative interest cannot be questioned.

Manichaeism finds the solution to this question in two eternal principles. Evil has no beginning. Its existence in this world is only another stage of that conflict with the Good which has been in progress throughout the past eternity. The system itself had its origin with Manes. While the principles are no doubt older than this heresiarch, having been borrowed from the Pagan philosophers of the pre-christian era, he was the first to formulate the same into a system. Its theoretical part, its metaphysics, was chiefly derived from the old Parsism; its practical part, its morals, chiefly from the neighboring Buddhism. From Christianity it took only some few loose ideas; but the whole method of combining all those materials, and fixing them into one coherent system, it borrowed from Gnosticism.* Beginning his mission about 242 A. D. he gave himself out as a messenger from God. "What Buddha was to India, Zoroaster to Persia, Jesus to the lands of the West, that I am to the country of Babylonia." The system was not presented as a power to save man, "but, like Gnosticism, it simply proposed to gratify his craving for knowledge by explaining the very problem

*See Manichaeism in Schaff-Herzog.

of his existence." Its fundamental principle was that of Dualism. The world had its origin in the accidental mixing of two absolutely contrasting substances, or elements, the good and evil. 'The first movement towards this intermingling arose from Satan within the realm of darkness.' To meet this attack the *homo primus* was created by the god of light, "and all that follows, the course of the universe, the history of the human race, the life of the individual soul, etc., is nothing but a consistent evolution of this first encounter." The feigned conversation between Melissus and Zoroaster, given by Bayle in his Philosophical Dictionary, attests the strength of the system when its overthrow is undertaken by *a priori* reasoning. The argument of Melissus, "that the necessary Being is not bounded, and therefore infinite and almighty, and consequently one," is well met by simply arraying against it the fact of sin in the world. This cannot have its origin in God who is infinitely good, and the argument referring its existence to an eternal principle of evil is quite as consistent with reason, apart from the word of God, as that which traces it to an act of the creature. But while doubting that the question can be solved by arguments *a priori*, specially while reason remains unenlightened by revelation, does Manichaeism really account for the origin of evil? It concerns itself mainly, if not indeed entirely, with stating the fact of the presence of sin in the world, accounting for its existence here upon a hypothesis devised to meet the very difficulty in question. But instead of furnishing a reply to the inquiry concerning the *cause of sin* it points to its bold assumption, that it existed forever. This is not the *exposition* of the embarrassing question at all; it is plainly an *imposition* upon the moral consciousness, upon all serious reasoning. Is it not matter of rejoicing that we have a positive answer in the revealed word, and that with this agrees the profoundest philosophy?

The theory of the pre-existence of souls in an extra-temporal state explains the origin of evil by referring it to a fall which took place prior to life in the body. Evil here is only a manifestation of what occurred in an ante-mundane apostasy. Socrates is introduced as maintaining it in the *Phædon* of Plato; and it is by him ascribed to Orpheus as its original author. That it

was held by Plato, Philo, and from these received and defended by Origen, is well established. It was part of the theory of these, that souls were incarcerated in bodies in this world as a punishment for their sin committed in a pre-existent state. Julius Müller in his great work on the "Christian Doctrine of Sin" defends the same view, though it is but just to him to state that he rejects that form of the theory mentioned above. That the hypothesis has explicit scriptural warrant can hardly be claimed by its defenders. It is an assumption devised likewise to clear up this mystery of sin. It is open to the fundamental objection to Manichaeism, and is characterized by even less of consistency. Replying to this theory it has been forcibly said: "The hypothesis merely draws the veil over the great difficulty it was designed to solve. The difficulty arises, not from the circumstance that evil exists in the present state of our being, but from the fact that it is found to exist anywhere, or in any state, under the moral administration of a perfect God. It is as difficult to conceive why such a being should have permitted the soul to sin in a former state of existence, even if such a state were an established reality, as it is to account for its rise in the present world. To remove the difficulty out of sight, by transferring the origin of evil beyond the sphere of visible things, is a poor substitute for a solid and satisfactory solution of it. The great problem of the moral world is not to be illuminated by any such fictions of the imagination, and we had better let it alone altogether, if we have nothing more rational and solid to advance."* This is certainly an explanation that stands in very great need of explanation itself, and to leave off inquiry just where a true inquiry should begin is to commit violence both to philosophy and religion.

Supralapsarianism refers the Fall, and thereby indirectly all sin, to the divine decree. This decree was eternal and absolute, conditioned in no sense by foreknowledge of the acts of the free creature. What takes place in time is no more than the necessary unfolding of what was proposed and existent in the mind of God from eternity. The Fall was decreed as a means to

*Bledsoe's Theodicy.

the execution of the eternal counsel concerning redemption. Man stood originally in and by grace. His state of dependence upon God was real and complete. That the Fall might ensue grace was withdrawn. Both in the angel-world and in this, the apostasy was necessarily consequent upon the temporary withholding of the divine gracious hand. Here indeed we have an explanation, but one that makes God the author of sin. To the praise of the defenders of this view be it said, that they do most zealously repudiate this conclusion. But in laying down and maintaining the premises of the argument they are in some just sense responsible for the result. Neither Calvin, nor Beza, nor Edwards has been able by the arts or force of logic to evade that conclusion. If Adam was placed, or left in a state from which he could not but fall into sin, and yet God be in no sense the author of it, then indeed might David plead that he was not guilty of the blood of Uriah. And as well could a human parent hold his helpless babe over a precipice, and withdraw his hand, suffering it to be crushed to death upon the rocks beneath, and still claim that he was not its murderer, as could the Almighty God bear his child where it must and of necessity suffer a still greater fall. No! in rejecting the main premises, no less than the conclusion of the argument, we are but vindicating the character of God against the imputation that he is the cause of sin. Nor will we allow here the misapplication of that Scripture, "Nay but, O man, who art thou that repliest against God?" To the declarations of that word we yield implicit authority, but to its misuse in the support of an unscriptural theory, *never*.

There are views of sin, growing from certain systems of philosophy, which may claim notice in passing. Materialism and Pantheism, the latter existing in various modifications, are allied in this, that they deny free personality either to God or man, as well as supra-mundane existence to the former. These do not, and cannot admit the reality of sin as sin. It exists as a mere privation, or as the necessary limitation of the rational creaturely life, and makes the inherent imperfection that belongs, and essentially, to all that has finite existence. According to

this view in its varying phases the Fall was no more than the transition from a state of nature to that of freedom. Instead of regarding Paradise as the cradle of the human race, around which guardian angels protectingly hover, it was merely a park of wild beasts. Escape from it was deliverance from a condition of bondage, and necessary that man might attain to liberty. Sin is no more than a vanishing point in the development of consciousness, or marking the immature stage and condition in the growth of the creature. The names of Spinoza, Hegel, Fichte, stand in general connection with this view. It has been maintained also by Schleiermacher and Leibnitz, although by the last named in a less objectionable form. These views are in common characterized by the denial, implied or expressed, of the Scripture doctrine of sin. And where its cause is traced to the will it exists of necessity in the very nature of that will. The statement of the article that sin exists as sin, really and essentially, and consists "in the will of the wicked turning away from God," arrays itself against all these speculative philosophies. It is not a necessity but a perversion of the free creature.

The article locates the cause of sin "in the will of the wicked." That the language expresses or implies a clear understanding of the mystery of the will in its relation to sin is not claimed. Philosophers of the acutest intellect, ancient and modern, and theologians possessing the profoundest learning, as well as the subtlest powers of analysis, have acknowledged their inability to master its solution. This should certainly beget humility in any one who approaches the question. Human reason is finite, limited on all sides to a narrow sphere. He who essays most in investigating difficult problems can appreciate that remark of Claudius, 'that reason was given in order to show man his ignorance, as the law to convince him of sin.' Certainly on this question his very best efforts fall short of complete comprehension. But that we have the truth in the statement may be accepted with confidence. The cause cannot be in God, for he is intrinsically holy. Holiness guards all the divine perfections, yea it is the very citadel to his being. It cannot be concrete with spirit or matter, for these likewise derive their existence from him. Nor can it be consequent upon the union of the two,

for this would also charge it, at least indirectly, upon God. Nor is it "from the relationship of liberty to nature, nor from the conception of the world—historical development of liberty, nor from the divine decree, nor from the created nor uncreated, that the necessity of evil can be deduced."* How can anything more than its *possibility* be demonstrated? Or where can it be found, but in the perversion of the will of the rational creature?

The difficulties and even objections that may be alleged to this view are not valid against its truth.. We may and do accept as true what may be open to objection. A complete understanding is not necessary to assured conviction. That we have truth, and are assured of its possession, does not imply that the intellect consciously holds it in its completeness. In this state of relativity nothing exists beyond the reach of a measure of doubt and uncertainty. That difficulties lie along the lines of thought we may be pursuing would not justify retreat ; otherwise skepticism would be the highest philosophy. Variations in the course of planets may indicate to the astronomer the existence of systems beyond the range of the telescope, but this does not invalidate the accepted fact that our sun is the center of the worlds to which we are related. To have and hold truth as an intellectual possession, unmixed with doubt of any kind and from any source, is not possible in this world of limitation. That "we know only in part" is true of all knowledge, and to urge this as an objection would be to claim for the present state the perfection of that in which we "shall know even as we are known." That the cause of sin is the will of the wicked we maintain to be a truth of reason no less than of faith. Leaving these doubts to the care of those who hold them let us inquire somewhat more closely into the cause of sin in its relation to the nature of will.

What is sin? We would not dare seek after a better definition than that given in the word of God, viz., "sin is the transgression of the law." But as our present inquiry concerns the nature of the will in its relation to sin, rather than the statements of Scripture touching the latter, we are justified in using a

*Martensen's Christian Dogmatics.

definition better suited to the point of view under consideration. And to this none is more satisfactory than that employed by Martensen, viz., "Sin is a false relation of existence." As such it is neither exclusively a creature nor an accident but a perversion of the creature-will along the line of a false independence, a life away from God, which is itself death. All things were made for God. He is the end no less than the cause or author of creation. Men and angels were made for his glory. Not only was their happiness, and their communion to be sought and found in him, but any supreme aim of life than him, any conception of existence that did not recognize his will as the highest law and good, or any employment of those divinely given powers with which he was endowed that did not practically and obediently acknowledge his claims as primary to all others, yea as the very end of rational being, was self-prostitution of the most real and thorough character, and could only precipitate the complete derangement of all the powers and faculties of his nature. Man as an organism was replete with God, or rather God was himself the fundamental law of his being. The very basis of the human nature was laid in divine grace, and this conditioned and determined the entire organism. For man there can be no legitimate end out of and beyond God. And to determine life by any other principle than this is to sin no less against himself than against God. Verily, sin is a perversion of human nature, and as such a false relation of existence.

What is will? Considered as a faculty the will is in its very nature self-determining. In the exercise of this the subject chooses between various alternatives, determines himself to ends. Formal definitions have been very conflicting, but viewing these closely there is an approximate agreement touching the most vital function of this faculty, viz., that of self-determination. The various definitions given and cited by Dr. Baugher* when narrowly examined, confirm this view. Almost without exception there is either expressed or implied this essential characteristic, that the will is the power to choose or to determine for one's self. That its essence is freedom is involved in the very idea of the

*See Luth. Quarterly, Oct. 1883, pp. 481-482.

term. Constraint in the direction either of virtue or vice is a contradiction. Not that the will in its present state may of itself choose the good and refuse the evil, but that neither the one nor the other is contrary to the will as now affected by sin or grace. It was to the Israelites in their strong and stubborn tendency to apostasy that Joshua said, "Choose ye this day whom ye will serve." It must not be confounded with the intellect or the sensibilities, though these are the faculties which present conditions and occasions of will-action. It was in failing to make and preserve this distinction that Edwards and others were led to advocate the doctrine of necessity.

It is not maintained that the will is wholly independent. This could not be inasmuch as it is of God. Neither is it affirmed that the *forms* of its activity are entirely within its own power; or that it chooses without motives, or independent of and apart from the sensibilities and the intellect. But that over and above all, and notwithstanding all, it possesses the divinely given power or prerogative to determine itself. In this also were we made in the image of God. He has will, infinite and absolute, unchangeable in nature and essence, and to whom sin can be neither actual nor possible. Man, who is a microtheism, as well as a microcosm, is in nothing more God-like than in the possession of this attribute. Answering alike to his being and to his destiny is the power to elect and freely for himself in harmony with his God-given nature. The most essential notion of this is, not that at any moment he can do as he pleases, as though this prerogative were given him to flaunt as a defiant power in the face of the Almighty. It is insisted upon that human freedom, as to its idea, does not consist in "power to the contrary" at any moment or in any action. On the contrary, its primary distinction is in choosing *for* God, *for* right, and *for* holiness. This is to determine ourselves according to the condition of our being as God made it in the beginning. Decision in the direction of the opposite is as truly violation of that nature as it is of divine law. I have the power to do my neighbor personal injury, to protect his life and character; or by malicious act or neglect contribute to the destruction of both. I can do either. But if I will his injury is that involved and necessarily

in the idea of freedom? Is not this clearly its abuse or perversion? Is not the right alone consistent with the true conception of created liberty? Unquestionably so. Its truth is involved in this, that we were made for God, and in his image. To that his end as our end, his service and glory as our delight, and his expressed will as our vocation, is not only the true exercise of liberty, but the only line of conduct that can consist with our destiny. He may and can turn away from the normal line of behavior on which he was placed at his creation, may come to an adverse decision, and elect as an aim of life what is opposed to the divine will—all which is involved as a *possibility* in the possession of freedom—but this is the abuse of what he has and is; and this is sin. “The essence of will, according to any adequate conception of it, is, that it cannot *be* perverted, it can only pervert itself.”*

Standing in the light of these views, views that are based, we believe, no less upon a true anthropology than upon theology, we have and hold the truth of the question at issue. Objections by way of inference may be drawn and urged against it. But the ground, metaphysical and moral, is solid, established upon the divine word and being, as well as upon the nature of man. Upon this we will stand, let a carping criticism or an anti-christian philosophy object as they may. Sin has been caused by the will of the rational creature “in turning away from God, which act, God not aiding,”

“Brought death into our world and all its woe.”

With what beauty and pathos has the poet expressed this same truth:

“Thou art the source and centre of all minds,
Their only point of rest, eternal Word!
From thee departing, they are lost and rove
At random, without honor, hope, or peace.
From thee is all that soothes the life of man,—
His high endeavor and his glad success,
His strength to suffer and his will to serve.”

Have we not here too an answer to the earnest questionings of Dante?

*Müller.

"One doubt remains,
That wrings me sorely, if I solve it not.
* * * * * * * *
The world indeed, is even so forlorn
Of all good, as thou speakest it, and so swarms
With every evil, yet, beseech thee, point
The cause out to me, that myself may see
And unto others show it: for in heaven
One places it, and one on earth below."

That was an age in which the Pelagianism of the Church of Rome had wrought out the deepest immorality among priests and people. The doctrine of necessity, even to the extreme of fatalism, was a natural reaction. The prevalent religion and philosophy contributed alike to unsettle the foundations of society. Hope in God and man was well nigh quenched.

Sin entered the universe of God before it entered our world. There was a fall among the angels, led by a chief angel, who, when man was created, seduced him from his holy estate. What that sin of the apostate angels was we are not definitely informed in Holy Scripture. But that it consisted just in this *turning away from God*, from the contemplation of him and his service, viewed as the highest good, to that of self; that pride, born of ambition, was its nature and cause, is the thought ruling in that fine epic of Milton, and based, we think, no less upon a just inference from the Scriptures. The outward revolt had its cause in, and was consequent upon, an inner turning away from God. The issue of that act was a state characterized by complete perversion, or rather inversion of nature, followed thenceforward by an existence in thorough, earnest, and all-embracing opposition and hatred of God. That this is true is confirmed by the "history of the devil" from the beginning. There was a time when sin had no existence, a time this side the first divine creative act. God not only lived the "highest in the highest, the holy in the holy; dwelling in that ineffable blessedness which from all eternity belonged to his infinite being and perfections, but holy angels also, his creatures, lived and served in adoring contemplation of his matchless character, and in loving, reverent obedience to his will. The physical universe with its head and lord was not yet called into existence. It had its

being only in the divine mind, was the subject of the divine councils of the blessed Trinity, and played before the vision of that all-seeing Intelligence as an object worthy his infinite contemplation and activity ere 'the morning stars sang together, and the sons of God shouted for joy' " at its actual creation. That ideal world which God was occupied and delighted with beholding, and which was even then his world, was replete with the holy harmonies of his being. That it might be entered and ruined by sin was a possibility which was present to his mind from the beginning, but to create a world to which sin was actual and necessary did not come within the divine purpose. A world without sin, and free from all moral disorder, was alone worthy of his eternal beholding and admiration. When he executed that infinite purpose in giving to the world actual being "the man" was created, and constituted its crowning glory. The beautiful image of his maker, the living union of nature and spirit, created in holiness and truth, yet capable of and destined for an endless development, living in real communion with God, and yet in real union with the world whose head and lord he was made, he went forth to work out under God his high destiny. Constituted by nature and grace with every endowment requisite to his work, with the earth as the sphere of his activity there lay out before him a mission which he was in every way qualified to fulfill. To grow in righteousness and truth, to *behave* himself before God in holy obedience to his will in all things, and thus "to go on to perfection" was to him the only normal course of life. Satan entered that garden, tempted, seduced this holy pair. The fall followed ; sin was conceived, and brought forth then, and ever after, its terrible brood of death. What was this sin but an inward turning away from God, desire after what was prohibited ? and this cherished led to outward disobedience.

This first sin, original in a unique sense, may claim a close consideration. Accepting the literal sense of the Mosaic narrative it is maintained, that the fruit should have appeared pleasant to the eyes, and an object to be desired, was not in itself sin. That the world—beauty as created of God, and existing under whatever form, should excite a response in the human nature

was inherent in the divinely constituted order of things, and morally indifferent. Did not this result follow necessarily from the nature-basis of the human creature? Made for the world, and the converse, it is affirmed that it could not be otherwise. Man, being relatively a mediator between God and the world, is participant in the nature of both, and is moved by the life from beneath, as well as by that from above. The free personal union of the two, they meet in him, finding here their constant, conscious, living communion. God is supreme, and to him all life and action, and all the manifold relations that enter into and constitute the existence of the conscious creature must be held in subordination. Man possesses faculties which are adapted to find their chief exercise in cherishing and recognizing this union in subordination to that divine will, and thus in leading up and on to higher and perfected realities. That his senses, external and internal, should receive impressions from the world *ad-extra* and *ad-intra*, should respond to the beauty and harmony which God has with generous hand inwrought in all creation, and move with the interest of a genuine sympathy towards its kindred nature, inheres in the very union insisted upon. But to contemplate this beauty as something to be desired apart from God, to look upon it as a good in itself, as something to be possessed in violation of his will expressed or implied was the danger, yea, was sin itself. That God had said, "thou shalt not eat of it" was enough. That divine interdict was itself the highest expression of law, the supreme reason for abstinence. That this command was purely arbitrary we need not conclude; nor claim that he should state the explicit reason for imposing the prohibition. This would not be in keeping with himself as absolute sovereign, nor with the subject as rational creature. Created and placed in a state of probation, possessing will in liberty, he must elect for himself, and choose as his own what God had given and put before him. Occupying with respect to the good within and without a relation analogous to that of man in regeneration, he is called in free endeavor to appropriate as personal possession what was his own *as a gift*. Virtue, as character, cannot be given; it must be acquired by and through

personal endeavor. This involves and demands position in which free, conscious choice can be made. Adam was created with a nature which was throughout in harmony with God, and loving the good, but with the power of deciding, under temptation, to the contrary. This latter was abuse of power and sin. But to contemplate, earnestly and in continuance to look upon that concerning which God had said, "thou shalt not eat of it," was certainly to cherish and fondly that which was prohibited. And thus cherishing the thought of that object the desire to possess it resulted in the inner choice, the will-movement towards it, and this again in that act which was contrary to God's command.

This may be not so much an explanation as the statement of what we hold to be the facts in the instance of that first sin. The whole subject, when traced to its elements, is an acknowledged mystery. But it is still true that the will viewed in its nature possesses the fearful prerogative of choosing otherwise than as God had ordered, adverse to the end for which it was created, and which at the same time was out of harmony with itself. That contrary act was sin, and the guilt of this was that of the will so deciding. This sin was approached before that act of the will passed. Holding that desire before the mind, cherishing it, was the sure way to danger. Standing in the presence of that which God had strictly forbidden them to take should have rendered them watchful. Disobedience was not in seeing the fruit of that tree, but in eating it. The attitude was perilous, the place itself was one of danger to these untried creatures. Then the tempter appears upon the scene, and by his lies seduced them. They ate of the fruit, and fell. But this result was not a necessary one. They could have overcome in this trial, might have withdrawn from that scene morally pure and stronger than before, and thereby driven Satan from Paradise as he had been driven from heaven, and established themselves in their holy possessions. All this inhered in that will-power which God gave them. An analogy to this is furnished in the life of the second Adam. Suffering in the wilderness and in the garden was not in itself pleasant to him. Even the accomplishment of his mission by the infinite sacrifice it de-

manded was not preferred for the suffering's sake. It was his desire and prayer to the Father that it might be otherwise. Have we not that prayer thrice repeated? "O my Father, if it be possible, let this cup pass from me!" But to escape this suffering never reached an act of the will. Even the desire to accomplish his work without that unutterably bitter experience was wholly conditioned upon the will of his Father. That a desire may, if cherished, lead to sin, and yet not be itself sinful, is traced to the passive relation of the sensibilities to the world around us. It has its ground in that peculiarity of the human creature by which he is allied to nature. An angel cannot feel as does man, because he has no side nature-ward. The essence of the temptation consisted in that the world presented real attractions, that it excited emotions and desires, which, indulged in themselves, might and would lead away from God. Holding on to these was the way to death, and did issue in willing violation to the divine law. Not until the will became wicked in man or devils was sin fully born. *The thought of evil* was not sin, any more than is the thought of virtue, virtue. It is only *the evil thought* brought to the birth in actual, personal experience, that is sin. Adam, apart from trial, would have never attained that perfection to which he was destined. Even the sinless captain of our salvation was "made perfect through suffering," and all those who follow him into glory go up "through much tribulation." Desire as an affection of the soul in the unfallen creature is either good, or, viewed as excited by a tempting object, adapted to bring to a moral decision. The prohibited tree presented itself 'as good for food, and as pleasant to the eyes, and to be desired to make one wise.' Without the tempter the fall could not have occurred, neither without an object that appealed to the sensible nature. Both were suited to lead to that personal decision, the conscious act of the will, which God could not, because he would not prevent. The tree was placed "in the midst of the garden." God could have warned them against approaching it, and the woman in a spirit of obedience to that injunction might have avoided the possibility of seeing its alluring fruit. But that would have defeated one purpose at least in placing it there, that of trial. The Al-

mighty does not design that they shall be kept out of danger. He would keep them in temptation as he keeps his people now while they are in the way of duty, pledging the presence of that sufficient grace in which they may conquer. The danger was not in the tree so much as in the created liberty, united with that natural susceptibility to impressions from without and within. In the exercise of this liberty, the highest, noblest, and most god-like endowment he possessed, man might turn away from God, might pervert that which was given for good ends to his own destruction, and thereby meet what was intended for probation into an occasion for the fall. What was possible became actual, and the history of man has been from the beginning a history of misdevelopment. Evil is not a creation, although it has become living in creation. It is "only conceivable as a perverted selfish quality of the will of the personal creature, to be accounted for by the formal freedom of this creature. Evil as such has no existence (*nullam habet substantiam*), but we give the name of evil to the quality of that creature-will which, in opposition to God's will, and to man's own nature, refuses to stand in a *receptive* relation to God, and will be its own independent lord, its own God."* But, it is again affirmed, this was in no sense a necessity. Because sin is a voluntary act, an act of the will, contrary to the divine will in form and fact, as written in the word of God, as well as in the conscience of man, it is that which *ought not to be*, and therefore involves guilt.

The application of the principle, upon which we have been insisting, to all forms and degrees of sin is evident upon reflection. Sin in its nature is the same no matter what may be the state or circumstances of the subject. The will in its relation to sin has suffered a most material change since the fall, but the cause of sin, now as then, is the "will of the wicked." That it is less heinous in the sight of God when committed by a fallen creature we dare not conclude; or that he regards with less disfavor that depraved condition of will which has followed upon the first turning away from him. That first act of transgression,

*Ebrard in Olshausen's Commentary on Hebrews.

resulting in the perverse use of freedom, induced a state of will in Adam, which has been traduced to all born of him. The union between the human and the divine will has been destroyed, and discord and enmity have followed upon the communion and harmony that once reigned. Instead of that "true fear of God, and true love to God" which characterized the first man, heart, and understanding, and will, all attuned in loving sympathy with his being and perfections, he has become throughout depraved. Self is now the centre of human activity. Sin has dethroned God from his supreme place in the heart, and with this the understanding has become darkened respecting a true knowledge of his being, the will has been perverted, turned from him, no less than from its normal self, and a misdirected life, alienated in all its energies and functions characterizes him from birth to death. And just as before the fall the will in its state of holiness conditioned and determined his activities, so now the same will in its depraved state must condition all life and conduct. In both this state of will lies back of all the acts and exercises of the conscious and unconscious life of the moral creature. Deeper than the desires of the heart, underneath the motives that determine the will, and lying back of the loving and the hating, the hoping and the fearing that so largely make up human life, is *this state*, the all-conditioning factor of the moral character of man. This very basis of human nature has become totally depraved, total in each and total to all. The power of choice between good and evil distinguished man in his uprightness. Not that he occupied the point of indifference between the two, but that, holy in nature, he was called to the conscious decision of his own destiny, and in the abuse of created liberty might determine for himself an end contrary to God and holiness. He chose the latter, and in this act precipitated himself and his posterity into a condition of moral alienation from his creator. There is therefore no longer the power of choice between the good and the evil. The will is in a state of abject slavery as regards the choice of good, apart from redeeming grace in hopeless bondage, and left to itself cannot but sin. This condition has become the heritage of the race.

Heathen writers have left some striking testimonies in con-

firmation of the truth of this fact. Pythagoras describes it in this language: "the fatal companion, the noxious strife that lurks within us, and which was born along with us;" Aristotle, "the natural repugnance of man's temper to reason." Cicero lamented, "that men are brought into life by nature as a stepmother, with a naked, frail and infirm body, and with a soul prone to divers lusts;" Seneca, "that the seeds of all the vices are in all men, though they do not break out in every one." Hierocles called this universal moral taint, "the domestic evil of mankind." Horace declared that "mankind rush into wickedness, and always desire what is forbidden; that youth has the softness of wax to receive vicious impressions, and the hardness of rock to resist virtuous admonitions." And Juvenal has furnished a striking corroboration to the statement of Paul of Tarsus concerning the *carnal mind* (Rom. 7:18-23), when he says that "nature, unchangeably fixed, runs back to wickedness, as bodies to their centre."

It is true as the Confession of the Lutheran Church states: that "the human reason or the natural intellect of man has some dim spark of the knowledge that God is, and holds some little part of the law." This, however, does not constitute an active capacity for good. Rather because he possesses this in his depraved condition is he capable of redemption, and may be reached by the grace of the gospel of the Son of God. Between man in his corrupt state and that grace that bringeth salvation the very point of union is this susceptibility. Without it we do not understand how his redemption would be possible. To this the appeals of the law and the gospel are made, and they find a response in every human heart. But that fact does not impair the truth of the declarations of scripture, or the testimony of conscience, concerning our total corruption by nature. Neither does it invalidate the statement of the article under consideration, that the "cause of sin is the will of the wicked," sin no less in those to whom depravity has become an inheritance than in him to whom it was original. Once the product of an act, or rather of act and state consisting together, sin has become, in its primary conception, a state of the will, all whose activities, external and internal, are opposed to the divine will.

And it is just as true, that, while the necessity of sinning is upon man in this depraved condition it is not forced upon him by any external power. The will still chooses as its own this apostate condition, stands by nature in an attitude of decision as regards sin, loving and doing it even before consciousness has advanced to maturity. This state is itself one of sin. That is the most thorough-going superficiality which denies that to be sin which lies back of consciousness. As well maintain that the child has neither conscience nor reason before these powers are consciously exercised. Nor is it less superficial to hold, that, since we are born in a state of sin that necessarily conditions all the subsequent natural life, this state of nature cannot involve responsibility and guilt. Sin has become a fatality, but it is none the less guilt before God and conscience. In the mystery of the will we discover the cause of sin in an innocent and holy being. In the mystery of the same will, depraved though it be, and inherited as a state of perverseness from our parents, we find guilt. Destiny, now as then, is a matter of choice. As life advances towards its maturity the sense of sin and guilt anticipates the first opening of consciousness. It is there because it is born with each incoming life. With inexorable fidelity it stands over every one. He can no more evade it than can he escape from himself. It holds him under its relentless eye because it is his possession by nature. It was the recognition of this fact that prompted that language of the apostle—how like an exclamation of despair it sounds!—O wretched man that I am! who shall deliver me from this body of death? In this the will is involved in bondage to the remorseless tyrant. In such voluntary and complete subjection to sin how can it choose the love and service of a God of infinite holiness and truth?

In this connection the statement of this fact is demanded, that, in the centre of humanity, the bondage of sin has been broken. The Gospel is the good news of deliverance from its power. Jesus Christ, God's eternal Son, assumed enslaved human nature, vanquished the power of sin, and secured for all men new life in peace with God. He was the vicar of God, as of man, and his work brought in a sure and perfect salvation for all. This fact is itself the gospel, offered in its saving power to all

who believe. Wherever this is preached, or in any way proclaimed, life and deliverance are promised. Nor is it a bare word of declaration concerning what has been done by Christ. The power to accept is in the offered salvation. Acceptance is salvation. That such has been secured in itself helps no one. This fact, as a mere fact, might be posted all over heathendom, and yet no one be lifted from his bondage. There must be proclamation made in order that man may "stand upon his feet," then hear and believe. That word made known breaks up the absoluteness of the state of nature and in good faith offers to him the power to accept it by a trustful act of the heart. If he refuses, then verily, his blood is upon his own head. "This is the condemnation, that light is come into the world." The act of rejection is ours, that of believing acceptance is the gift of God.

The conclusion reached by this line of thought, which is indeed little more than an elaboration of what the scriptures plainly treat and imply, is clearly confirmed in the testimony of conscience. The sense of guilt which possesses every one is an unanswerable argument against the theories that would find the cause of sin in any other source than that given in our article. Trace it to any other origin, and you have absolutely no explanation of the fact mentioned. There is a form of determinism, nearly allied to the theory of necessity, which affirms, that, while man is not forced by any external power to any act or line of conduct, he is yet so absolutely under the control of motives that freedom is entirely a delusion. But whether this be maintained under the form of a dogmatic, a philosophical or a fatalistic determinism conscience testifies alike against every phase of the theory. Its imperatives stand over against all necessitarianism, and it will admit the truth of no explanation that contradicts its own experience. My sin is guilt, and is that which ought not to be. This testimony of conscience has been much emphasized in explanation of other facts, and has been often called upon to give evidence concerning that which it could not know. But there is no question upon which it can more rightfully testify, or concerning which it has better knowledge of the facts in the case than the one under dispute. Conscience always and everywhere agrees in its witness as to the

fact of personal sin and guilt. Even among the heathen who are ignorant of the revelation of God in word, and who know nothing of the salvation in Christ, this sense of guilt is found. Though clouded, yea grossly darkened by sin, yet "feeling after God, if haply they may find him," they are ready to acknowledge this as a fact of conscience. This would not be explicable, indeed could not be, if sin were a necessity, or had its origin elsewhere than in the will. This alone explains the mystery of sin with its attendant condemnation. To some degree there is in all that special work of the law, "the knowledge of sin." Death owes its sting to this, and it is that which creates the fear and bondage of death, the common heritage of all, who know not him, who through death, has abolished its power. We repeat, against all theories that would refer sin to any other cause than that here stated stands the inviolate and inviolable testimony of conscience. How strikingly is its power described by Juvenal:

Cur tamen hos tu
Evasisse putas, quos diri conscientia facti
Mens habet attonitos et surdo verbere caedit.
Occultum quatiente animo tortore flagellum?
Poena autem vehemens ac multo saevior illis,
Quas et Caedicius gravis inventit et Rhadamanthus,
Nocte dieque suum gestare in pectore testem

* * * *

Has patitur poenas *peccandi sola voluntas*.
Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet: Cedo, si conata peregit?*

This disquisition may not close without some inquiry concerning *the theodicy*. The question is, how can we reconcile the existence of sin with the character of God? If this problem has received no special consideration in the discussion already had it is certainly not because it has not pressed itself upon our attention. To leave it unnoticed would be to pass over one of the most prominent, perhaps the most prominent fact obtruding itself upon the history of earnest critical thought. It has claimed and received the recognition of philosophers and theologians in

*Quoted from Harless' Christian Ethics.

every age. Around it have been constructed varying systems between which the sharpest conflicts have been waged. Not infrequently conclusions have been reached dishonoring alike to God and man. Some of the profoundest and acutest thinkers of our race have acknowledged their inability to find, after patient and long continued investigations, a satisfactory solution of the embarrassing question, and have retired into avowed skepticism, or, abandoning belief in the power and goodness of God, have regarded him as maintaining an attitude of indifference towards the world he has created. Socrates and Plato confessed themselves unable to answer the question. Descartes, Spinoza, and Hobbes, although representing various systems of philosophy, based upon anti-scriptural premises and reasonings, their conclusions bound the human will in an iron necessity that destroyed all moral responsibility. Is not the same true of Malebranche, Lessing, Goethe, and many others, who, misconceiving the greatness of God, could find no room for the exercise of created liberty within the divine government? And the whole scheme of necessity advocated by Edwards, and before him by many of the Reformers, while defending human freedom and accountability, is at the same time certainly chargeable with inconsistency, if not indeed involving God, at least by indirection, in the existence of sin. To reconcile such a theory of necessity with moral accountability is even more difficult, since it invokes a contradiction, than to harmonize the existence of sin in God's universe with his character. That sin has its cause in the will of the wicked accounts both for the testimony of conscience and the divine word concerning the fact of human guilt, and before this clearly established truth must go down all theories that would tend, even by implication, to impair either. But that sin exists as a fact in the divine government of the universe, and that God neither caused nor approves it is another, though a related question, which will not retire before the presence of any of the schemes referred to. In the construction of the theodicy validity must be allowed alike to the holy sovereignty of God and the fact of sin as opposed to and hated of God. Manichæism already noticed in its view as to the origin of evil, is wholly unable to form a theodicy, or even to attempt a vindication of the

divine character. Sin has existed from eternity, and of necessity has place in the world. In fact this came into being through the agency of Satan no less than of God, and belongs to and inheres in the original constitution of the world. Active in its creation it remains active in its subsequent history. Bayle, one of its ablest defenders in modern times, accepts the theory of dualism as the most plausible method of accounting for the existence and prevalence of evil. Any one possessing even a slight acquaintance with his Philosophical Dictionary, that masterpiece of learning, cannot fail to feel interested in his skillful defence and delineation of the theory. But at the same time, how like a play at dialectics seems the whole argument! He characterizes it as a "false tenet, more ancient than Manes, and that it cannot be maintained by any one, who admits the Holy Scriptures, either in whole or in part." But that he did not believe it is evident from his own language. He has "exhausted the resources of his genius, as well as the rich stores of his learning, in order to adorn the doctrine of this arch-heretic, and to render it more plausible, if possible, than any other which has been employed to explain the origin and existence of evil. But this was not because he sincerely believed it to be founded in truth. He merely wished to show its superiority to other schemes, in order that by demolishing it he might the more effectually inspire the minds of men with a dark feeling of universal skepticism. It was decorated by him, not as a system of truth, but as a sacrifice to be offered up on the altar of atheism. True to the instincts of his philosophy, he sought on this subject, as well as on all others, to extinguish the light of science, and manifest the wonders of his power, by hanging round the wretched habitation of man the gloom of eternal despair."* No, on this basis God is neither just, good, nor all-powerful. He is engaged in a conflict which has neither beginning nor end, and to espouse this theory in explanation of the mysterious problems of human life is to enter a vortex that can only precipitate into a state of complete despair, or skepticism. It is recorded as one of the triumphs of Christianity that this dark

*Bledsoe's Theodicy.

and gloomy scheme no longer casts its baleful shadows upon humanity.

Among the various methods employed to reconcile the existence of sin with the character of God none has been perhaps more generally accepted among the educated than that of Optimism. Its fundamental principle, as stated by Dugald Stewart, is this, "That all events are ordered for the best ; and that evils which we suffer are parts of a great system conducted by almighty power under the direction of infinite wisdom and goodness." This speculation, which with certain important modifications, contains no little truth, is almost coincident with critical thought. There is a remarkable passage in Lactantius, containing an objection of Epicurus with the reply of this author. It so aptly states the argument of the objector, as well as the reply of the Optimist, that we make no apology for introducing it here. It runs as follows: "God, says Epicurus, is either willing to remove evil, and is not able : or he is able and not willing : or he is neither willing, nor able : or he is both willing and able. If he is willing and not able, he must then be weak, which cannot be affirmed of God. If he is able and not willing, he must be envious, which is likewise contrary to the nature of God. If he is neither willing nor able, he must be both envious and weak, and consequently not God. If he is both willing and able, which only can agree with the notion of God, whence then proceeds evil? Or why does he not remove it?" "I know," and here follows the reply of Lactantius, "that the greatest part of philosophers, who assert a providence, are commonly embarrassed with this argument, and almost forced against their will to acknowledge that God does not concern himself with the administration of the world, which is the very thing that Epicurus drives at. But we easily overthrow this formidable argument by clear reason. For God can do whatsoever he pleases, and there is no weakness or wrong in him, consequently he is able to remove evil but is not willing, and yet for all that is not envious. He does not remove evil for this reason, because withal (as I have shown) he bestows wisdom, and there is more good and satisfaction in wisdom, than there is painfulness in evil. By wisdom likewise we come to

know God, and by that knowledge attain to immortality, which is the chief good. And therefore unless we first know evil we shall not be able to know good. But neither Epicurus nor any other observed this: if evil be removed, wisdom must also be removed; no trace of virtue will remain; because virtue consists in bearing with and overcoming the sharpness of evil. And so, for the small advantage of the removal of evil, we should be deprived of the greatest, the most real, and proper good. It is evident therefore, that all things, evil as well as good, were intended for the benefit of mankind."* It is true that the objection, as well as the reply to it, concerns physical evil, but the argument of Epicurus would be rather strengthened when applied to the existence of sin. As to the reply of Lactantius, what a complete justification it would have furnished to Eve in the garden, had she only possessed a knowledge of dialectics? What a rejoinder would the Almighty have made to such an argument!

But "in fact, it would almost seem as if here were a case, where, turn to which side we please, there meets us the horn of a dilemma. If the world is not the best possible, says the optimist, God cannot be all-good. But if the world be the best possible, the best that God can make, is the inference not just as good that God cannot be all-powerful? Or, rather, is the true inference not this, that we are reasoning in a region too high for us, and where our conclusions are not much worth one way or another? Then, is it clear that there can be no real evil in the world, because God is absolutely good? May it not merely be better that there should be even such evil than that God should prevent it by making men unable to do it, while yet the world would be a great deal better than it is if men did no evil. There is a vast difference between the so-called evils of the physical world and the evils of the moral world. The former can be shown to be conducive to the good of the physical system as a whole and therefore to be only seemingly evil. The latter are pronounced by conscience to be essentially evil, and investigation fails to prove that they have any rightful place in the

*See Paulicians, Bayle's Phil. Dictionary.

world."* Unquestionably the ablest modern defender of the theory is Leibnitz, the result of whose speculations, under various modifications, lie at the basis of most of the reasoning upon this subject. The oriental Manichæism made freedom itself the evil principle, while western thought finds its necessity in the relation of liberty to nature, and regards it as the necessary transition from a state of nature to that of culture. This was the view of Hegel and Schleiermacher, who brought to its defense their almost unequaled analytic research, while to Schiller belongs the work of clothing the theory in the attractive garb of poetry. According to this no progress in the history of the world is possible or conceivable without antagonism, and what presents itself to finite knowledge as evil, would, were the whole world-plan within our comprehension, be justified by the highest wisdom and goodness. All that exists and occurs belongs to that "pre-established harmony," which consists with the entire universe of God. Evil has its just place in the divine order, and constitutes an integral part of the world-plan. But against this theory in all its forms stand the testimony of conscience, the facts of human experience and observation, and above all the revealed word of God. To affirm that this "present evil world" is the best world is to make sin necessary that salvation may abound, yea is to charge God himself with "doing evil that good may come." Verily, a theodicy built on such a foundation cannot stand in the light of revelation, or purified reason. Rather no attempt at an explanation than this.

But just what is the nature and the limit of our knowledge in this domain? That God is good both his word and works attest. That sin exists is no less a truth of revelation than of experience and observation. Along with the evidences of the divine goodness are those of the existence and prevalence of sin, and these latter often so predominating as to excite doubt concerning the providence of a good God. The pessimist has no little to justify his views, for apart from the salvation in Christ, and confining the judgment to the present order and state it may well be doubted whether more of good than evil

*See under Optimism in Schaff-Herzog.

exists. The optimist avers, that could we occupy a sufficiently comprehensive stand-point, and overlook the whole course of human life and history, the evil that exists, together with the death that reigns and revels amid so much pain and disorder on this lower plane, would be found to contribute to the highest happiness and well-being of the whole, that what appears here as a tragedy would then bear the aspect of a *divina commedia*. What we have is only the apparent discord that belongs rather to the uncultivated ear, while in that higher realm all the antiphonies of the universe blend in sweet and perfect harmony. The pessimist, on the contrary, affirms that all apparent good is only evil in disguise, and that the seeming happiness of individuals, classes, and nations is purchased and always, at the sacrifice of others, that the particular good is not good from the view-point of the whole, and that could the vision be had from this high vantage ground men would themselves appear the "puppets of providence," the world a scene of confusion, and universal nature nothing more than the domain of conflict, pain and death. Looking upon this scene Schopenhauer was led to exclaim: What! this world created of God! Rather is it the work of the Devil! Of Pessimism it has been truly said, "that it can only flourish in pantheistic soil. The belief that existence is essentially evil can never spring from a true theism." And again: "If there be a personal God, a moral law, and a heavenly life, pessimism must manifestly be rejected. If there be no proof of these things it cannot be conclusively refuted."

But the question still returns upon us, why did not God prevent the introduction of evil? Or, inasmuch as he hates it, why has he permitted it? Maintaining the infinite power of God, as also his infinite aversion to sin, is it not a mystery passing all human comprehension that he at any moment should allow its existence in his world? It has certainly not occurred without his knowledge, any more than beyond the reach of his power. While sin was not a factor in the divine world-plan its possibility was present to the mind of God from eternity. And since it was within the divine foreknowledge its existence was recognized in the secret counsels of God. But sin as an actuality neither exists by right of necessity, nor from the divine decree,

nor that the love of God might be manifested in its forgiveness and removal. In the second person of the Godhead there was existent a way of redemption from its consequences and power, but the Son does not owe his place in the essential Trinity either to the possibility or actuality of sin in the universe. The divine decrees must be viewed both as conditioned and unconditioned; viewed, we repeat, not as accommodating a mysterious subject to our weak comprehension, but as corresponding to what actually exists in the mind of God. Here place is left for the determination of the free creature, and whatever be the nature of his decision regarding the gift of created liberty it does not occur without the divine mind, or place the subject beyond the reach of the all-embracing divine counsels. The love of God in redemption does indicate a new refraction, but that love would have shone forth with infinite splendor had sin never found place in the world. Then since a way of restoration from sin existed with God from eternity he could in infinite wisdom create a being whose fall was not only possible, but which would be followed with sorrow and death bequeathed to the race of man. To the question, whence and why moral evil? This answer may be given, "What God absolutely wills not, but, on the contrary, hates and punishes, he could not wholly have prevented, without annihilating that human freedom, willed and conferred by himself."* Does this set a limit to the divine power? We reply, yes, and no! Yes, since he would not by a mere act of external power repress that freedom conferred by himself; no, inasmuch as he himself places a limit to his power in giving existence to a creature possessed of liberty. He could not because he would not prevent evil by doing violence to his own work. God may not put forth the hand of his power to hinder the free act of man, but he can and will lay hold on the infinite resources within his own being to repair the evil introduced, and cause his grace and wisdom to abound in the midst of the reign of sin and death. Christianity contains the sublimest exhibition of the divine power, wisdom and love, and to those who accept it there belongs a higher and more dis-

*Van Oosterzee, *Christian Dogmatics*, p. 341.

tinguished blessedness than could have been attained by the unfallen creature. Neither optimism nor pessimism is, as a whole, either true or false. Christianity contains the truth of both, and only on this as a foundation can be reared a theodicy alike honoring to God, and at the same time affording a restful security to Christian inquiry. It does not at once remove evil from the world, nor even the power of sin from the human heart. Its condemnation is taken away, its power broken here in the flesh, while it promises in the life to come complete release. To the Christian all that exists may contribute to his advancement in virtue and his higher blessedness in heaven. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Be it sorrow or pain in any form or to any degree, joy or grief, experience of sin in the conflict of life, or increasing hope of glory, be it tribulation or death—all, under divine grace, contributes to his future glory. And since Christianity is a universal religion, and is intended of God for all men, it alone affords a sure hope to humanity, and supplies an answer to the main inquiry. In the light of this we can magnify the wisdom and love of God in our estate of sin and sorrow, and "joy in tribulations also ; knowing that tribulations worketh patience ; and patience, experience ; and experience, hope."

But there is still much that remains dark and mysterious, even though the light abounds about our pathway. There are questions upon which Christianity throws no light, or that light is so dim that we cannot venture to walk with confidence in it. When the cross of the son of God is seen then all is clear, but before how many has that cross never been lifted up? and in the midst of the gross darkness that still hangs over the world sin and death appear as problems whose solution we are unable to discover. But standing in the knowledge we possess, and in which we rejoice despite the surrounding darkness, the assurance that God reigns in righteousness and holy love affords a sure support. What we cannot understand we leave to his infinite wisdom, and even in what now troubles and confuses our weak and darkened comprehension, we rest in the sure and

sweet hope that "he doeth all things well," and that in the future life his government will stand fully justified in the sight of men and angels.

"Finally, the history of the world and of the kingdom of God gives us to see an approximation, slow indeed, and frequently interrupted, but yet constant towards this glorious end. The world's history is the world's judgment, but that judgment at the same time a continual world-restoration, which ceases not until the closing word of creation's history (Gen. 1:31) shall have become also that of the annals of the divine government. Nothing is more hopeless than to oppose this work of God, nothing more blessed than willingly to advance it. When finally it shall be manifestly completed and in principle it is so already for the eye of faith—the *nil mirari* will be no longer possible, and wonder more than ever be recognized not simply as *της φιλοσοφίας*, but also as *της προσκυνήσεως αρχῆς*—the beginning not only of philosophy, but also of adoration. In the words of the great Dutch poet, Da Costa :

At the confines of the ages, sees my eye the spirit of evil
Vanquished and disarmed, for rebellion no more able,
When the Lord God in all things and in all is all,
Will it light be, ever light be, light of light and darkness born."*

*Van Oosterzee's Christian Dogmatics. p. 352.

ARTICLE VI.

THE THEOLOGICAL SEMINARY OF THE GENERAL SYNOD.

THE INFLUENCE IT HAS EXERTED UPON THE LUTHERAN CHURCH IN AMERICA.

By F. W. CONRAD, D. D., Philadelphia.

The first great want felt by the General Synod after its organization in 1820, was that of a Theological Seminary, and the preliminary steps were accordingly taken at several of its subsequent conventions, which culminated in the founding of the Theological Seminary at Gettysburg, Pa., in 1826. It was the first theological institution established by any Lutheran Synod in this country, and it is the only one directly founded by it, and with which it still holds direct official connection. (Hartwick Seminary, founded according to the will of Rev. J. C. Hartwick in Dec., 1815, was still in its incipiency, and in 1827 had sent out but eleven ministers, an average of about one a year). It celebrated its semi-centennial jubilee in 1876, and opened its fifty-seventh annual session in September last. Its origin marks an epoch in the history of the Lutheran Church in America, and upon which through the direct and indirect influence it has exerted, it has, in a good degree, impressed its own characteristics.

The characteristics by which this Seminary is distinguished, must be determined by its constitution, setting forth its design, the confessional and ecclesiastical obligations of its professors, and the course of study prescribed and taught its students. It is distinguished,

1. *By Its Scriptural Foundation.* Every professor is bound to make, and repeat every five years, the following declaration: "I declare, in the presence of God and the Directors of this Seminary, that I do, *ex animo*, believe the Scriptures of the Old and New Testaments to be the inspired word of God, and the only perfect rule of faith and practice."

2. *Its Thorough Orthodoxy.* As fallen and depraved man's

reason is beclouded, he is prone to err in his apprehensions of the saving truths of the Scriptures. When such errors embrace doctrines essential to the integrity and saving efficacy of the orthodox system of theology, they constitute heresies; and when they are incorporated into a system, it is designated as heterodox—that is, unsound in the Christian faith. And as the belief of such false doctrines, and the rejection of their opposite truths, is fatal to the exercise of saving faith, the development of true holiness, and the attainment of salvation, these errors are called "damnable heresies," rendering those who originate and propagate them amenable to the charge of "denying the Lord that bought them," and exposing them to his rejection at the day of judgment.

These heresies are referred to and their authors named in the condemnatory clauses of the Augsburg Confession, and as such discriminated from the doctrines set forth in its doctrinal articles, which constitute the essential truths of the orthodox system of theology, as held by the Church Universal, and either expressly witnessed or necessarily implied in the Ecumenical Creeds. They are the doctrines of the Trinity, the divinity of Christ, the personality of the Holy Ghost, human depravity, the atonement, justification by faith alone, regeneration by the Holy Ghost, new obedience, the necessity and perpetuity of the Church, the appointment of the ministry, the institution of the sacraments as means of grace, the immortality of the soul, the resurrection of the body, and future rewards and punishments.

Each professor is bound, by his oath of office, "to inculcate and vindicate these and their associated doctrines and principles, in opposition to the views of Atheists, Deists, Jews, Socinians, Unitarians, Arians, Universalists, Pelagians, Antinomians, and all other errorists."

3. *Its Symbolical Standpoint.* Notwithstanding the clearness of the revelation of truth made in the Holy Scriptures, the deterioration of the natural reason has led many men to misapprehend its saving truths, and to embrace dangerous errors. This fact rendered it necessary for the Church to prepare short creeds, containing brief and clear statements of the most important truths of the Bible, and to require the reception of these

truths as conditions of membership. In this manner, under the direction of divine providence, the ecumenical creeds—the Apostles', the Nicene and Athanasian—were originated successively by the primitive church, and to these the Reformers of the sixteenth century added the Augsburg Confession. Subsequently writings not designed as symbols were appropriated as such, and lengthy theological disquisitions prepared, discussing the minutest details of theology, to all of which an absolute subscription was demanded. In this manner a system of extreme symbolism sprang up in Europe, producing in due time a reaction against the necessity and use of all creeds. This reaction was felt in America, and for a time developed in the Lutheran Church an anti-symbolic tendency. Under this influence, the Synod of Pennsylvania objected to and prevented the formal recognition of the Augsburg Confession in the constitution of the General Synod in 1821. This creedless tendency was resisted by the founders of the Seminary, who imposed upon its professors a symbolic obligation which now reads as follows: "I believe the Augsburg Confession and the Catechisms of Luther to be a correct exhibition of the fundamental doctrines of the Word of God." And this constituted the first formal adoption of the Augsburg Confession in the printed constitution of any Lutheran synod or theological institution in this country; and from its establishment, the healthy reaction against anti-creedism may properly date its rise and progress in the Lutheran Church in this country during the last sixty years.

4. *Its Lutheran Features.* Born in different countries, endowed with peculiar gifts and graces, and educated under different influences, Luther, Calvin and Zwinglie embraced divergent theological opinions, which, when formulated in the symbols of the Reformation, became the doctrinal standards of the Reformed, as distinguished from the Lutheran Church. Regarding the doctrines, principles of government and worship, and ecclesiastical usages of the Lutheran Church, as more nearly conformed to the teachings of the Scriptures and the example and practice of Christ and his apostles, than those of any other Protestant denomination, and believing that in their combination and consistent development the highest type of Christian character and

efficiency could be attained, the founders of the Seminary established it for the express purpose of perpetuating the Lutheran Church in this country. They accordingly declare that their design in its establishment was that in it "shall be taught, in the German and English languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession." They adopted the Smaller Catechism of Luther as the basis of catechetical instruction in the congregations. They declared that "no person shall be eligible to the office of professor who is not an ordained pastor of the Evangelical Lutheran Church, in high repute for piety and talents." They required each professor to declare that he "approved the principles of church government adopted by the Lutheran Church," as set forth in the Formula of Government and Discipline adopted by the General Synod at its second meeting at Frederick, Md., in 1823. They obligated each professor to pledge fidelity to these doctrines and principles in the following emphatic words: "And I do solemnly promise not to teach anything, either directly or by insinuation, which shall appear to me to contradict, or to be, in any degree more or less remote, inconsistent with the doctrines and principles avowed in this declaration"—that is, inconsistent with the doctrines and principles of the Lutheran Church. And they further enjoined the express duty upon the Board of Directors "to inspect the fidelity of the professors, as well with regard to the doctrines actually taught as to the manner of teaching them * * and if any just reason be given them to suspect * * the devotedness of any professor to the Lutheran Church, it shall be their sacred duty to institute an investigation" thereof.

As the directors are authorized to determine the course of study, the subjects of polemic theology, ecclesiastical history, church government, and pastoral theology, introduced into the course of the Seminary, and required to be taught, from the Lutheran standpoint, will furnish additional security, not only for the imparting of the doctrines and principles of the Lutheran Church as expressly stated in the constitution, but also of the liturgical principle, involving forms of worship, church usages,

and the manner of administering the sacraments, as well as ecclesiastical rites and ceremonies.

5. *Its Pietistic Spirit and Methods.* The distinguishing features of the Reformation in regard to the Scriptures, the character and authority of symbols, the constitution of the church, the priesthood of all believers, the efficacy of the sacraments, historic and saving faith, the necessity of regeneration, and true holiness as its legitimate fruit, confession and absolution as taught by Luther and Melanchthon at Wittenberg, and expressed and implied in the Augsburg Confession and the Apology, were gradually modified, and so greatly perverted that the Evangelical Church, although still bearing the *name* of Luther, became thoroughly inoculated with scholastic notions and Romish principles, and as a consequence lost its prestige and power among the people. Wittenberg itself, the original centre of biblical theology, evangelical faith, practical piety, and true reform, became the seat of an extreme symbolism, dead orthodoxy, lifeless formalism, followed by spiritual dearth and unrestrained worldliness in the churches. This great defection culminated about a hundred years after the death of Luther, and became the cause of a mighty reaction, known as Pietism. The instrument of its origin and progress was Spener, who, by his pungent, spiritual preaching, the publication of *The Spiritual Priesthood of the Laity*, and his *Pia Desideria*, exposed the errors with which the so-called orthodox leaders had infected the church, and vindicated over against them the biblical, confessional, ecclesiastical, liturgical, pietistic, and practical principles and doctrines of the formative period of the Reformation. And through the introduction of the *Collegia Pietatis*, or social meetings among the laity for exhortation, inquiry and prayer, the revival of true piety spread from village to village, and extended throughout Germany and other Lutheran kingdoms. The mantle of Spener fell on Francke, the founder of the Orphan House and other institutions of Halle, which became the literary and theological seat of Pietism. At Halle, Muhlenberg and his colleagues were educated, and sent forth as the pioneers of the Lutheran Church in America. Having imbibed the views and spirit of Spener and Francke, and employed their practical

methods, with some modifications, in promoting experimental religion, the earlier Lutheran congregations bore the impress of Pietism, as reported in the *Hallische Nachrichten*. And as some of the fathers of the founders of the Seminary were contemporary with some of the Hallean fathers and their immediate successors, they inculcated their views, and pursued their measures in their pastoral work, and, as a consequence, provided for the perpetuity of the spirit and methods of genuine Pietism, which is but another name for Evangelical Lutheranism, in the constitution of the Seminary at Gettysburg.

6. *Its Ecumenical Position.* There is and always will be one holy, catholic, or universal church. It is constituted of all such as hold the fundamental doctrines of the evangelical system of Christianity, set forth more or less fully and accurately in the ecumenical of the universal church and the particular creeds of the orthodox Protestant denominations. Now, while the founders of the Seminary did not regard the Lutheran Church as a modern sect or new denomination, but as the revived and reformed primitive Christian Church ; and while they regarded her doctrines, principles and usages more fully conformed to the Scriptures, and worthy of perpetuation in the new world, than those of other Protestant churches, they did not set up the claim that she was the only true church, but recognized the substantial orthodoxy and Christian character of other evangelical denominations ; established fraternal relations and interchanged delegates with a number of them, extended to their ministers and members, in exceptional cases, pulpit and altar fellowship, not as a matter of right, but of Christian liberty, as well as cooperated in the promotion of temperance, Bible and tract distribution, and other benevolent and evangelistic movements in America.

Dr. S. S. Schmucker, for forty years the Professor of Theology in the Seminary, apprehending the evils of schism and the weakness of Protestantism in consequence of its divisions, originated a plan of Christian union, and urged its adoption upon the Protestant churches of England and America, in his fraternal appeal, with great ability and encouraging success. Through that appeal and his other writings and efforts, he awakened the

attention of the Protestant world to the importance of Christian union, and became the recognized father of the Evangelical Alliance. And through the instructions imparted by him in the Seminary, the conviction of the scriptural character of his sentiments was carried to the mind of every student that ever sat at his feet; and so deep-seated have these convictions proved, that the extraordinary effort made to dislodge them, and to inculcate the opposite sentiments of Lutheran exclusiveness and non-fellowship with all other orthodox denominations, have among the English Lutheran pastors, with rare exceptions, most signally failed.

Influence in the world of mind is but another name for force in the world of matter. Each particle of matter is capable of exerting an inherent force, and in combination with other atoms, a peculiar organic force. Each rational spirit is endowed with the capacity of exerting personal influence in isolation, and in union with other rational spirits an associated influence. The forces exerted by the objects of nature are mechanical, determined by necessary laws and devoid of responsibility; the influence exerted by rational spirits are moral and spiritual, determined by moral laws in liberty and hence characterized by responsibility.

As force is inherent in matter, so is influence inherent in truth. And as matter exerts its forces in various ways, so too does truth exert its influence in different forms, and that thus exerted by institutions of learning occupies a prominent position. In this form a course of study is adopted by its founders, instructors appointed to impart its truths to its pupils, and through the moulding power which these truths exert upon them, and the use they make of the knowledge thus obtained, such institutions exert their legitimate influence. And as revelation contains the truth which exerts the highest and most important influence, and as the course of study adopted in theological seminaries embraces a combination of revealed truth adapted to qualify man for its dissemination, and as the ministerial office for the exercise of which such a course of study prepares the theological student is the highest vocation on earth, and divinely ordained for the express purpose of proclaiming the most efficacious

cious truth made known to man, theological seminaries become the centres of the highest and most comprehensive influence exerted by any institutions established on earth.

Theological Seminaries, as distinguished from all other institutions, exert their legitimate influence through different agencies and instrumentalities, and in various forms. They exert both a direct and indirect influence upon their professors through the specific requirements and obligations imposed by their constitutions; through the instructions and example of their professors they exert a direct influence upon their students; and through the labors of their students as ministers an indirect influence upon the Church and the world.

The founding of the Theological Seminary became the occasion of the establishment of the Gettysburg Gymnasium.

The directors state in the very first report they made to the General Synod, that, realizing the necessity of a Classical School near the Seminary, in which the students might receive the necessary preparatory training, they had on their personal responsibility taken the preliminary steps in the spring of 1826 to establish such a school. It was accordingly opened in a room of the Gettysburg Academy and Rev. David Jacobs selected as its instructor. From this school sprang the Gettysburg Gymnasium, subsequently Pennsylvania College, and from the impetus thus given to education in its higher forms have sprung seventeen Lutheran Colleges and thirty-seven Academies and High Schools and half a dozen Female Seminaries. It also multiplied itself, for since its establishment, nineteen English, German and Scandinavian Theological Seminaries have been founded in this country.

It educated and furnished presidents of Pennsylvania, Wittenberg, Roanoke, North Carolina, Newberry, Muhlenberg, Thiel and Carthage Colleges, and of Capital and Illinois State Universities and a large number of their professors, amounting to at least forty. It has also furnished professors of theology in the Gettysburg, Hartwick, Philadelphia, Lexington, Springfield, O., and Springfield, Illinois, and Selinsgrove theological institutions, as well as a number of ordinary theological professors in several of these just named, as well as in the Seminary at Salem,

Va., altogether about twenty. It has also furnished ten or more principals and teachers to the Female Seminaries at Hagerstown, Lutherville, Burkettsville, Staunton, Marion and Walhalla. A score or more of its alumni have either acted as principals or teachers in our Classical and Preparatory schools.

This Seminary also took the initiative in raising the standard of theological education. Prior to its organization, but few candidates were thoroughly educated, and most of them received their theological training either in private or at the hands of pastors. It, at once, required a regular academy course for admission, adopted an extensive course of study, extending over three years, and although these requirements could not be attained in the early years of its history, nevertheless, in due time, but few students entered who had not taken a full literary course, and continued their theological studies three years, and, at present, the exceptions to this are quite rare, and almost all its alumni are regular graduates both of colleges and the theological seminary. Its alumni number six hundred, and the standard of theological education it has attained has also been adopted in most other Lutheran theological institutions.

Education prompts to thought and thought finds expression in writing and printing and thus culminates in the production of literature. And literature is disseminated in a permanent form by the publication of pamphlets and books and in the periodic form by the issue and dissemination of reviews, and religious newspapers. And nearly one hundred and fifty of the alumni of this seminary have become editors and have written at least three-fourths of all the English publications mentioned in the *Bibliotheca Lutherana*. It has also furnished most of the editors in chief and their associate editors of all the weekly English Lutheran Church papers published in this country. About forty of its alumni have the honorary degree of D. D. and three of them that of LL. D.

This seminary has sent forth six hundred ministers, nearly all of whom have become pastors, and thus prosecuted the special work of the ministry. And while its indirect influence in the forms just mentioned have been great and widespread, nevertheless does its influence, through the preaching of the gospel

by its trained ministry, stand forth still more conspicuously. As endowed with the gift of speech, their conversation has been seasoned with the salt of grace, and with their lips they have declared to vast multitudes the unsearchable riches of Christ, and brought hundreds and thousands to a saving knowledge of the truth. As pastors, they have taken the oversight of their respective flocks, nourished their lambs, fed their sheep and guided, comforted and edified them by their counsel, example, sympathy, prayers and assistance. As ambassadors for Christ, they have organized and supplied hundreds of congregations, labored as home missionaries in the destitute portions of our country, and, in response to the Macedonian cry of the heathen : " Come over and help us!" eleven of them have become foreign missionaries, a few of whom sealed their devotion to the cause of foreign missions with their lives, while their companions are still engaged in opening the door of faith to the Gentile, the heathen in India and Africa. As co-workers with God, they have not only founded, manned and supported institutions of learning, but they have organized and sustained education, publication, missionary, church extension societies, orphan homes, hospitals and infirmaries, and the Ministers' Insurance League. And as doers of liberal things the students of this seminary have not only contributed liberally to the cause of God themselves and fostered the spirit of benevolence by the members of their congregations, but they originated the great endowment movement twenty years ago, and by their own contributions and efforts carried it forward with the most encouraging success. It was a student of this seminary who first conceived and proclaimed the truth, that it is the special work of the rich men to endow institutions of learning ; it was a student of this seminary who endowed the first professorship in any of our literary or theological seminaries, and whose example has since been followed by others, and the direct and indirect influence of that movement resulted in raising not less than a million of dollars for institutions of learning, and giving a powerful stimulus to the cause of benevolence in all other forms in our Church in this country. The extent of the influence of this seminary can neither be accurately determined

nor approximately estimated. All the distinguishing characteristics of its influence as a theological seminary, scriptural, confessional, orthodox, Lutheran Pietistic and œcumical are permanent. All the forms in which it exerts its influence, through its professors and students, as founders of institutions, educators, editors, authors, pastors, laborers and stewards of God, are also reproductive. The seminary has brought forth other seminaries, the first academies, colleges and female seminaries, have become prolific of other similar institutions, students and pastors have been instrumental in inducing others to become students and pastors, believers have begotten believers and every thought expressed, every sentiment promulgated, every act of obedience, every effort to do good, and every manifestation of benevolence, by any pastor, professor or teacher, educated in this seminary, is adapted to and has multiplied itself by calling forth corresponding intellectual and spiritual developments in hundreds and thousands of others.

All the influences exerted by this seminary are also diffusive. As permanent, they are in constant operation, and as reproductive, they have been diffused throughout the greater portion of our country and some parts of Asia and Africa. As the sun diffuses his light and imparts it to the moons and stars of the solar system, and the moons and stars "as light bearers" receive and diffuse that light among the various objects constituting our world, many of which, in their turn reflect the light thus transmitted to them, so too has this seminary, as a theological seminary, shed the light of revealed truth upon its six hundred students, who as professors and teachers, editors and authors, ministers and pastors, have transmitted it in the form of speech, literature and example to thousands and tens of thousands, who as members of the Lutheran Church in all parts of this country during the last half century, have by their orthodoxy and piety aided in dispelling the darkness of error, and illuminating our country with the glorious light of the gospel of Christ.

I have spoken of the character, form and extent of the influence which this seminary has exerted. And as it is a Lutheran seminary, and nearly all its students have labored as Lutheran ministers, its influence has been felt directly by the Lutheran

Church. But how can I give you any thing like a true conception of the part this seminary has taken in advancing the Lutheran Church in this country to its present position in numbers, orthodoxy, piety, Christian activity, and liberality? When this Seminary was founded the Lutheran Church in this country, had 5 synods, about 200 ministers, 1000 congregations, and perhaps 50,000 communicants, now we have 60 synods 3500 ministers, 6170 churches, and about 1,000,000 members. Then we had no fully established theological seminary. Hartwick the first, being still in its incipiency, and although commenced in 1816, in 1827 had not furnished more than 11 ministers, but one each year. Now we have 20. Then we had no church academy—now we have 37. Then we had no college—now we have 17. Then we had no female seminary—now we have 16. Then we had no Eleemosynary institutions—now we have 44. Then we had only the little monthly *Lutheran Intelligencer*—now we have a catalogue of periodicals numbering upwards of 70, published in six different languages. Then we had no organized benevolent society—now we have a dozen or more, embracing every department of human want and Christian remedy. Then our additions were counted annually by the hundred—now by tens of thousands—then the state of piety, activity and benevolence in the churches was comparatively low—now it has in all respects been greatly improved.

We do not of course, claim that all this progress is directly traceable to the influence of the Gettysburg Seminary. But dividing the American and English and the Foreign, German and Scandinavian, and giving this seminary the credit of all the work done by its students, and of all the work done by all the students of the seminaries and colleges and academies it has been the cause and occasion of calling into existence, nearly all the progress made among the American English Lutheran churches, and no small share of the progress made in some of the German churches, is traceable to the direct and indirect influence exerted by this seminary.

But as the mention of vast numbers leaves no definite impression upon the mind, neither can a definite idea of the influence exerted by this seminary be conveyed by general state-

ments of the number of ministers it has educated, the manner in which they have exerted it, and the extent in which it has been felt. And as by a division and comparison of large numbers a better conception may be attained of their greatness, so too, by an analysis of the various characteristics, agencies and instrumentalities, and forms in which this seminary has exerted its influence, an approximation may at least be made towards ascertaining a true estimate of the extent and value of the influence that has emanated from this seminary.

Accompany us in a retrospective view of the history of this seminary during the past fifty-eight years. Take first a survey of the whole Lutheran Church in the United States, and note its numbers, characteristics and state. Then fix your eye upon this seminary as it went into operation on the 5th of September, 1826. Now take up its catalogue and beginning with the name of William Artz, the first on the list of the first class of 1826 and continue on in your inspection until you come down to the last name of the last class of 1884. Follow each one step by step through his life. Note every true thought conceived, every pure word uttered, every correct sentiment expressed, every righteous act performed, every dollar contributed by each one of them. Contemplate their individual influence as Christian husbands and fathers in the family, as Christian citizens in the community, as Christian pastors in the church and the Sunday-school, as Christian authors and editors, professors and teachers in the department of education, in the field of literature and as Christian patriots in the domain of the state. Consider, also, their associated work in the founding of academies, colleges and seminaries, in the organization of education, publication, missionary, and church extension societies, and in the establishment of charitable institutions. Now invest each agency and instrumentality with its peculiar method of exerting an intellectual, moral and social influence—clothe them respectively with the power of self-multiplication, perpetuate their operations in the intellectual and spiritual elevation of individuals, families and the nation for fifty-eight years—expand the beneficial results of their individual and united efforts in advancing the numerical strength and spiritual activity of the Church and the

prosperity and happiness of our native land—and now realize, that as mind exceeds matter, and intelligence mechanical utilities, and character animal happiness—and as the influence of this seminary has been exerted mainly upon mind producing intelligence and excellency of character, and preparing tens of thousands, if not millions, of immortal souls for everlasting life in heaven—and you may be aided in forming a still higher conception of the ecclesiastical achievements of this seminary and of the priceless value of the influence it has exerted upon the Lutheran Church in this country during the period of more than half a century.

And now pause and endeavor to forecast the future. If from the small beginnings in 1826, it presents such stupendous results as the legitimate development of its influence in 1884, hypothecate its present position as a theological centre, with all the agencies and instrumentalities put into operation by it as a new starting point, and realizing the constancy of their ongoing, their multiplication and expansion—estimate, if you can, the extent and value of the influence this seminary will exert during the next fifty years, a hundred years, a thousand years, yea, until the end of time. And while, by recalling its history, we have endeavored to aid you in placing at least an approximate estimate upon the extent and value of its influence in the past, by prognosticating the future, the mind is overwhelmed with the thought of its ever ongoing, ever expanding influence upon the Lutheran Church in this country, and through the Lutheran Church upon Protestantism, and through Protestantism, upon the Church Universal, and through the Church Universal, upon the conversion and salvation of the whole world.

ARTICLE VII.

THE PROSPEROUS LIFE.*

By M. VALENTINE, D. D., President of Pennsylvania College.

"Beloved, I wish that in all things thou mayest prosper and be in health, even as thy soul prospereth," 3 John 2.

We take these words of St. John, this morning, not simply to express the good wishes of the institution for you as you leave its halls, but especially, from their sharp suggestion, to point out to you once more the great essential features and conditions of a truly prosperous life. Everybody knows that of the men who are trained in College, some afterward become young more successful and amount to more than others. Some rise to lives of rich power and usefulness. Some come to but little. Some to nothing. You, doubtless, hope to be among the successful ones. As you now look out on the future, you expect to go upon an ever ascending plane, and never to look back for your best days. The College that numbers you among her sons sincerely desires your best prosperity. Speaking in her name we wish to remind you this hour what is true prosperity and how it may be yours. To do this, it will be enough if we can show you the great life-truths that pulsate through this prayer of St. John for his friend Gaius.

1. The first truth—not to linger in preliminary thoughts—is that there is a *spiritual* element involved in every man's real welfare. St John does not hesitate to remind his loved friend that he has a 'soul.' "as thy soul prospereth." And by this 'soul' is not to be understood simply 'life' in the sense of mere animated natural existence; for it is put in direct antithesis to bodily health and sensuous good. The apostle means that 'soul' or higher life, for the loss of which Christ could find no compensation in all the world's gain, and the bartering away of

*Baccalaureate discourse, June 22nd, 1884.

whose interests leaves a man forever bankrupt. It is that center or core of your nature which forms your real self as a personal spiritual being, with your high endowments, capacities and immortal interests. There is a proper and needful prosperity for this part of your nature. It is easy to see that this must be so. For, what do we mean by prosperity? It is simply the right action of your powers fulfilling their intentions and adaptations. An enterprise prospers when its true principles are obeyed and the possibilities are turned into results. A journey prospers when the ship, true to its sailing qualities, goes on toward its port. A country prospers when its resources are developed and its forces are working to the true ends for which a nation exists. Prosperity means the right working of powers, carrying forward to the end to which they have been adapted. The intellect is prospering when it is growing in knowledge and capability. The heart is prospering when it is clasping and enriching itself with its true objects. The will is prospering when it is doing its work of choosing and accomplishing the ends for which the power of choice has been given. The prosperity of the 'soul' is the use of all its high facilities, truly and fully, according to their divine intent—over against non-use or misuse. If your moral and spiritual powers are not so used as to fulfill duty toward God and man and grow into the strength and excellence of virtuous, holy character, the 'soul' is not prospering, but failing and going into wreck, degradation and disaster. There are men, by the hundreds and thousands, who neglect and vacate all the highest functions of their spiritual nature. They leave this part of their being a blank or a desolation. Hardly a bud or a blossom or fruit of its true life or purpose is seen. That means what the Bible represents as spiritual "death." It is only when your soul is fulfilling its high moral offices and activities, growing in excellence, attaining better power and happier action in righteousness, goodness, truth, and joy, that it is truly prospering. That it may so prosper, throw off sin, deadness, inertia, and all parasitic growths of evil that have fastened on it, and rise to strength and blessedness, Heaven has come down in redeeming, helping, triumphant grace.

It is needful here to note distinctly that this prosperity of

soul is both 'moral' and 'spiritual'—using these terms in the ordinary sense which distinguishes between what is simply ethical and what is religious. Whatever we may think of this distinction, both these things must be here included. Religion, as well as morals, is part of the soul's true life. This life must touch up into the divine as well as around upon the human. The soul cannot live without God, or the vital atmosphere of communion with Him. Indeed, morality itself goes down without religion. One of the sharpest lessons of all history is that the manly virtues die unless quickened and supported by religious faith and worship. Morals are carried to their grave when people forget God. The high ethical life for which they were meant is then as impossible as to grow flowers on soilless rock or under a sunless sky. Your soul must have sky as well as earth. The true scope and authority of moral principles appear only under the light and inspiration of the truths of God, immortality, and responsibility. All their vitality is drained away when these truths are shadowed off. For your corrupt nature there is no birth into the true life of moral character but the "new birth" of the gospel or regenerating grace in Jesus Christ, and your soul is a "dead" soul till it gets its faculties thus into order, health, and righteousness. It is only through the openings of Christian faith, the quickened insights of the Christian conscience, the inspirations of the Christian hope, the unselfishness of Christian love, that your moral nature gets health, harmony, strength and completeness. It is fabled of the famous statue of Memnon that its music awoke only when the sun rose and touched it with its rays. So the human soul, the shattered image of God, wakes into the music of the moral world only when the Day-Spring from on high streams through the morning of the heart's faith, thrilling it with life and thought and action responsive to the high things which form the blessed world of duty.

2. Another truth is that this is man's *most important* prosperity. This admits of no question with all who recognize his higher nature. In the gradations in which creation rises, the highest ascent comes in these moral and spiritual endowments—in that mystery and wonder we call the 'soul.' This Science

concedes. It stands in awe before it. Human personality, in these capacities and interests, is the highest thing beneath the stars, and greater than they. Man himself, organized into the lofty capacities for truth, virtue, character and endless blessedness, as a son of God, overtops all the heights into which material existence or interests may be thought to tower. No Alp of other nature goes up to the altitudes of this Alp of your soul's nature. What you shall make yourself to be, even in this world, as well as forever, is for you the supreme question. It is the prosperity of your 'soul' that must decide at once the measure of your manhood and of your happiness. It may indeed be of some account to you whether you shall strike a paying business, or a profitable profession, and get riches or high office, or give your name to fame, but it is of ten thousand times more account that you be a man—a true man, with the health and vitality and nerve and victory and glory of right character. There is no wreck on all these shores of time in which so much goes down as where true manhood goes down—falls out of God and goes under. There is no climbing of life like that in which character climbs into what Heaven meant man to be.

This is the right crown of your education. The College course has not been meant alone for mental development and intellectual treasures. It does indeed seek these, for they are good. But it seeks them for your use in the service of the great moral ends to which it has always pointed you as interpreting the meaning and worth of life. No training deserves the name of education that forgets men's moral nature, or subordinates character to knowledge. These years of educational planting and cultivation, of sowing and watering, will come to terrible shortage, if they yield only intellectual and material crops. The right outcome of your education appears when your best attainments and knowledge are subsidiary to all the aims and offices of a true Christian life.

"Let knowledge grow from more to more,
But more of reverence in us dwell ;
That mind and soul, according well,
May make one music as before,
But vaster."

Here, let me emphasize it, you are to find your supreme good. Better is this than the most brilliant professional or literary eminence, the fullest luxury, the pomp of place, or the raciest exhilarations of sensuous pleasure. The best beauty and glory of nature, of mountain, sky, and sea, pale before the beauty and glory of noble, pure, strong character. The greatest thing, we repeat, under the sky is a good man. That each one of you can be. Young men, you will greatly mistake, if you subordinate this to anything else. There are many young men who leave our places of education with no higher ideals of life than professional or business success, with its profits and pleasures. Sometimes while going through College, they deliberately exclude religious considerations from a hold on them, as likely afterward to restrict their methods of professional or business thrift. We have known some thus to guard against spiritual influences with all the carefulness with which the Hollanders, by dike and sentinel, guard their country from the inundations of the sea. So, going forth unmindful of the high nature God has given them and Christ has redeemed, to be perfected and brought to crowns—having already discounted its worth—no wonder that often their character goes under, and becomes but a rotten shame long before they reach the sloping west of life. Not less widely apart from their true goal do they thus come than Napoleon felt himself to be from his wish, when his shattered life sunk into a crownless death on the wave-smitten rocks of St. Helena. Make that of the highest account which is the highest in God's plan of your being. It is degradation to live to your lower nature.

3. But here a third great thought comes pressing into view—that *the true measure of desirable worldly prosperity is to be gauged and limited by the spiritual and moral*. This is made the standard: “I wish that in all things thou mayest prosper as thy soul prospereth.” Up to that measure, not beyond it, other success is to be wished. This is a most striking limitation. But it is the true one—vindicated by decisive reasons.

First of all, it is according to the clear principle that that which is highest in our interests should regulate all that is inferior and concurrent. Our nature, you know, covers an im-

mense range. It spans the entire chasm between matter and spirit, and holds vital connection with both these mighty realms. We are of this world on one side; not of this world on another. The summit of our nature has its communion with God and eternity, though its base stands in dust. The two great sides of our interests must grow proportionately and move together. Balance and symmetry must be preserved. In worldly thrift alone, order is lost, proportion is violated. Whilst our secular calling does supply the needed base and environment of our lives, its prosperity must not absorb us or tower above us. The pedestal is for the statue that crowns it. The atmosphere is for the life that grows pure and beautiful and glad in it and by it.

Worldly thrift is good. The very apostles of God wish and pray for it, in measure, for those they love. Neither reason nor Christianity is an enemy to secular enterprise. The light of the gospel has truly been as a warm and quickening sky for it, and for the progress of men and nations in wealth and comfort. It has brought the highest and best earth the ages have known. It says to every young man, "I wish you success in the world." And bodily "health" is good. Your welfare and mine require the best development of physical organization and vigor. For this good reason education has admitted athletic sports into college life. It is, of course, quite another thing when, repeating the way of the fable, they propose to insert fangs where they have been cherished. But you may rightly pray for strong, sound bodies, full of the best blood of an energetic health. It is to be hoped that the time is near when the Christianity of our educated men will be positive and pervasive enough to make them obey God's laws of pure, clean, good health, and to set for others an example of self-control against habits that unnerve, untone and hurt and rob the soul of the body's best service. Christ loved to see men in good health. He wrought miracles for it. His love and power touched body and soul together into health and life. Your bodies call for more religion than you give them the benefit of. But the point here is that the proportion and symmetry of your life is maintained only when worldly prosperity, in its measure, is balanced by the spiritual in its correspondent measure, and the music of their united ac-

tivities and joys, like that of a well-balanced orchestra, is duly full and rich in all its parts.

Further, this proportion is the best condition of safety. The wrecks of character from prosperity present strange and sad chapters in human history. Few can bear it, except in moderate measure. It is often a severer test to virtue and nobleness than the most cutting adversity. But whether worldly success or non-success be the more critical, it is sure that every man may prosper safely if it is always balanced by right spiritual growth and strength—if a healthy, pure and ripening soul still holds unlowered scepter. The perils of prosperity are gone.

The peculiar evils that come when material good fortune runs on alone are pride, selfishness, sordidness, and ultimate atrophy of soul. You need not live long to see that while many men of brilliant success in their professions and business have kept their largeness and beautiful spiritual quality, and grown larger and nobler by the very affluence in which they have continued to hold fast and exercise right principles and a true heart—conspicuous examples of such being found all over the land, by whose help every good thing in the Church and world is gladdened—others, and not a few, soon show a loss of all fineness of soul, going down in character as they win coveted fortune, whatever it be. Sometimes, under impulse of a still ingenuous heart, young men have pictured to themselves how, should they succeed in life, they would delight in using their position and gains to make the world better, dispensing to others with the joyous liberality with which God sheds his sunbeams. But when prosperity has come the liberal heart has gone, and sordidness and hardness have fixed their seat in the soul. The better life has gone down forever. We all know there are bad men, indeed, with hardly a trace of virtue left in them, down among the poor, the unprosperous. But some of the very worst men that the earth knows of, or has to bear, are among the so-called successful men in various callings, but whose growth has all been on the material side, whose nature has become either animalized in pampered luxury, or unfeeling and shriveled in arid selfishness. Possessions, while possessed by some men, possess others, and the possession sometimes

turns out like that of the old Palestinian demons, unclean and heartless. Not the prosperity of *riches* alone has this peril. How many who have set out for other things—say, for eminence at the bar, for prominence in office, or distinction in literature—have won their aim at the cost of all that is worthiest in character and most precious in human interests. God knows how perilous are the high places of the world, to which the eager eye and fresh ambitions of the young are often drawn as the points for their striving; and he cautions not to *wish* them, except in the measure in which Christian life is growing and holding its pure supremacy.

Moderate prosperity is probably the safest for most men. Both extremes are full of critical exposures. The wisdom of that old prayer of Agur has been admired through all the ages, as full of the soundest philosophy of human welfare: “Give me neither poverty nor riches, but feed me with food convenient for me”—i. e. adjust my condition and fortune to the well-being of my true life.

But the question may arise in the minds of some of you: Why this caution of *us* against the perils of over-prosperity, when no sign of anything of the sort is discernible on our horizon? But it is to be remembered that the damage comes already in the supreme desire for such prosperity. Your best character and manhood are already put under bondage, if your present aims fail to subordinate every plan and purpose to the supremacy of spiritual laws and forces. The battle of your life is already lost when you give the key-position to the enemy, or capitulate to the guidance of a false principle. Moreover it is surprising to see how little prosperity is sometimes sufficient to make persons giddy and cause them to lose moral latitude and longitude. Not every fatal fall is from dizzy Alpine height. Many a head swims and many a man is lost from altitudes that appear to have no danger. Some grow dizzy in looking *up*. But are we warning against worldly prosperity? Not at all—only pointing out how the loftiest may be perfectly safe for you, and we may wish it for you.

Further, this is the measure by which life becomes *most useful*. Usefulness diadems any life that manifests it. Blessed is

'the man to whom Heaven gives this distinction. No aim should so thrill through young men who, from college doors, look out on life. But usefulness depends mainly on things that come only with this all-regulating moral vigor. For instance, we all know that the good a man does in the world, the benefit he becomes to his family, his community, his country, or his kind, is due more to what he *is*, than to anything else. If his condition is lowly, what he *is* is almost his sole power of blessing to others; if it is prominent, it is his best power. Whatever help any man may give the world, the best is a good life. This carries everything along—even as the sun in the heavens accomplishes all its service simply by being what it is. This blesses by its inherent inward quality. It teaches the greatest lessons by its silent presence, and touches everything around it with a purifying, helping power. Without even proposing to accomplish anything, many a person, by simply being a humble Christian and living out faithfully the principles of truth, goodness, and righteousness, is teaching effectually the highest philosophy of well-being to scores and hundreds, and bettering, sweetening and elevating life wherever he moves. Even one who is empty-handed, by only being a genuine, true *man*, becomes one of God's great teachers, and sheds a light better than of an orb of the sky. No success in life will give you your true usefulness apart from this. He whose character fails to equal his thrift and ambitions, at once falls below his proper power for good, or sheds a malign influence. The very *worst* Upas trees are those whose growth has spread over much earth, absorbing God's sunshine and turning it to poison.

Equally true is it that usefulness comes with the open-eyed vision for its chances, which the growing heart always has. We may wish for large prosperity where there is the earnest, wakeful eye to see the good to be done. While fortune is shining and life is becoming plethoric, nothing can keep this vision open but a growing largeness of soul. There is an everlasting contradiction and trouble in the world, in that the seeing eye for the work to be done, in church, society or state, and the full hands or power to do it, belong not to the same persons—

that with so many, by the time prosperity has given the chance for effective service they have become blind to the need and dead to the inspiration.

The great aggregate of good which a life does is from the summing up of all the little, quiet chances of daily common-place opportunity, gathering and mounting up into rich, immeasurable results in the end. It is from the filling of each point and space and turn of incidental opening with the fitting word, the right act, the true spirit. Thus you refresh and fill with bloom and fruitage wide spaces along your daily progress, making life better and gladder. If with open eye, the quick, earnest, healthy, alert life be pulsating within you, it will fill out into all these little occasions. If high prosperity open grand opportunities, it alone will be equal to them. Oh, what good would be done, did every man's heart keep pace with his prosperity. How society, the Church, every good cause, would feel the touch and revolution of the beneficent power that would thus start forth and work its miracles of transformation.

But your true usefulness requires more than a seeing eye and a loving heart—and gets more, too, in a prosperous soul. Many faculties, powers and qualities must unite for it. Many people *see* the thing to be done. They *feel*, too, the throb of many good impulses. But their executive energy and tact are undeveloped and untrained. You need your whole, round, richest manhood, strong and efficient for many-sided service in and by all the virtues. You must have wisdom and prudence and patience. You must have a sinewy faith, and what comes of it—courage and tireless perseverance. There are not many symmetrical men, complete men, even among Christians. They are partial or lop-sided. The thoroughly rounded are harder to find than perfectly rounded fruit on the trees of your orchard. Here is one who is intellectual, but nothing else. He presents only a pale hint of a heart, and not enough will to make any impression. Here is another who is all emotion, his feelings blowing out all the lights of reason, and in their urgency breaking his life in ceaseless inconsistencies and contradictions. Here is still another with will enough for three men, and not knowledge enough for one. One man has sturdy courage, but no prudence.

Another is prudent to the death of courage. There are but few in whom the various faculties and virtues are developed and brought up equally for the mission and service of life. We have heard a good deal about the grand music that Paganini made on one string, but you cannot achieve life's true usefulness on one faculty, or in one virtue, or succeeding in one way. Our life is too many-sided, our relations are too varied, touching out in too complex ways on family, social, national and church interests, to do our full work with less than all our powers in their true vigor and virtues. A one-stringed instrument, or with any number less than the full octave of our complete nature, will not answer the usefulness of life. Your "soul" must prosper—i. e. your *whole* soul, growing in knowledge, in moral character, in spiritual excellence, giving you to yourself and the world in your right completeness.

What thus broadens and deepens the range of usefulness, also prolongs it. The idea is, indeed, well founded which counts great usefulness possible in the years of early life. For then all the faculties are fresh in the glow of young blood. And not a few have achieved their grand successes, giving their names to history, long before they neared the line of meridian sky. But it is possible to remain fresh, growing higher, broader, deeper, richer in thought, feeling and capability, to the very end. You have perhaps already noticed that while some men come to a line just over the noon-day slope of life, where they lose freshness and cease to be wanted, there are others who never decline or become sapless. They are far beyond the so-called "dead line," and nobody finds it out. A Longfellow sings at his western window, and the world finds his song as fresh as ever at seventy-five. A Bryant strikes his lyre at eighty, and no one turns away as if it had lost tone. A healthy soul, kept clean and uncankered, growing in knowledge, truth and goodness—as by God's rivers of waters—still brings forth fruit in old age, as rich and gladdening as the earlier. Or, changing the figure, such a life, like a river, ends its course in its best depth and breadth and force. Nay, even when life ends, its usefulness goes on. It has started forces that go down the

generations. It has left fields of sowing set for perpetual harvests.

A single thing more. This symmetrical prosperity yields the *best happiness*. One of the facts of human experience that has always impressed thoughtful observers, is that happiness keeps closer and surer company with character than with anything else. Whatever uncertainties, contradictions and confusions may disturb this matter of happiness, we may safely say that he is likeliest to have most of it who is most thoroughly a true man, in the full health of his spiritual nature, conducting his profession, business, and all his affairs on the high plane of truth, piety and righteousness. To him all successes yield their purest, most elevating joys. The pleasures of doing good are given him. His sacrifices turn to songs. And the cares, burdens, sharp distresses inevitable to men—if he cannot bear these and still be happy, who can?

It is a well known fact that a happy life does not come by *pursuit* of happiness. If you make it the thing you live for, it will fly from you. It is an incident to your character and conduct. Quintilian says: "Goodness gives men most satisfaction." Happiness comes as the music of the movement of your activities in righteousness and love. It is but the brightness and sweetness of the right life. However fortune may smile on you and whatever prizes you may win, they cannot make you a happy man without your true spiritual nature and the satisfactions that spring out of its health, work and victories. But with this all things are yours and every form of success delivers to you only fresh cups of joy. It is the alchemist's secret for the transmutation of all things.

Young men of the class of '84, this prayer for your *symmetrical* prosperity, in which everything falls into place and moves on rhythmically, is the benediction with which the College sends you forth as her sons. In this way her best desires and hopes for you will be fulfilled.

Your *continual growth in knowledge* will be thus assured. For, to be a prospering soul does not mean a mind sinking into torpor, gathering the rust of inaction. It means healthy hun-

ger and thirst for truth and knowledge, and growth in intellectual capability and resources. Thus these years of college study will prove indeed a fountain of unfailing mental activity and progress. In the harmony, soundness and vigor of your faculties you will be evermore coming nearer the stature of your full intellectual manhood. It must be confessed that not a few, who are indeed Christians, pass out from college and do *not* continue their intellectual culture and mental enrichment. In the years after their departure, only a few, here and there, can rightly be called growing men. Of many a one it is said too truly: "He has not grown any since he left college." In frequent cases the trouble has been that they did not start to grow rightly when there. The alumni that keep on growing in mental power and richness in as well as by the work of life, other things being proportionate, are the glory of a college. Such each of you may be. For, original brilliancy or genius is not necessary. It is surprising how ordinary or humble talent may rise into capability and knowledge, when the intellect is quickened and energized by an ever-enlarging Christian heart and helped by the inspirations and work of the Christian life.

"The smallest seed in the *fertile* ground
Is the germ of a noble tree."

Many of the men whose intellect has shone far over the nations and whose knowledge has helped to enrich millions, started with only common endowments. But they had uncommon energy. Out of the one talent ten have come. This is prosperity. The fact must indeed be admitted, seemingly contradictory of this mental progress under spiritual goodness, that there are some very pious people, even pious ministers, whose minds show no such live action and progressive wealth, but seem locked up as if by an arrested development. But it is no contradiction. For, in truth their 'souls' are *not* rightly prospering, in the wholeness and equipoise of their life. Despite appearances piety in such cases is probably as much at a standstill as mind. Growth in grace is coupled with growth in knowledge. If indeed knowledge may run on without grace, grace can not without knowledge.

So, too, your true *work* in the world is assured. Never has there been a day greater in needs or richer in opportunities than this in which you go forth. It is a strange day. The progress of Christianity, in whose light have come wonders of science and material advancement, has brought the world to a better state than ever before. One evil after another has been swept away. Up one ascent after another Christian civilization has lifted Christian nations and human life. Yet the need of every man's work is rather intensified—especially every Christian man's. For what evils remain are inveterate—energetic in proportion to the light they resist. Both the good and the bad of our day are positive, and a strongly positive Christian nerve alone can do the Christian's true work. Only thus will you be able either to hold your own course in harmony with righteousness or make it rightly serviceable in the earth. These are not the times for weak spiritual character to help the forward movement. You are wanted at your best. Such men are needed, not only in the ministry, but at the bar, in medicine, in the editor's chair, at the teacher's desk, in the counting house—everywhere. There is room for such. When the prayer for your spiritual prosperity has been answered, we may well pray for every other success to come to you, as only adding to the blessing your life will be. Even wealth may be desired. It could not rise too high, if always measured by an equal Christian soul. What a blessing and a glory would a Vanderbilt or a Gould or a Sharon be, if their money only indexed the equal richness of their souls, and their manhood towered as grandly as their fortunes. What excellence of character would be there! What affluence of beneficent power would go forth from such lives.

But you are humble. You set up no extravagant ideals. Your aims are limited, moderate. They are not formed in the infinitive mood. And this is right. This aiming at the stars, although commended, is not often commendable. Yet if your spiritual life is healthy and strong, and you are true to your own measure of ability and opportunity, however humble these may be, your mission will be accomplished. And if it is

your own it will count for joy. Remember the words of the poet :

"No stream from its source
Flows seaward how lonely soever its course,
But what some land is gladdened. No star ever rose
And set without influence somewhere. Who knows
What Earth needs from Earth's lowest creature. No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby."

To some of you the future may not promise much. The way may look hard and steep, and your strength small. You may have little help by your circumstances. But be a man, with soul healthy in faith and work, never doing anything less than your best, and you have nothing to fear. The untoward circumstances you lament simply mean wrestling, and so strength and joy. Easy conditions do not always yield the most. Freedom from severe trials does not. It is the field that has been torn by plows and harried with iron teeth, looking all desolate, that bears the golden harvests. Do not depend on good conditions—for true starting or after progress. Your proper prosperity in every thing you undertake will come, under God, only through brave and tireless endeavor. It is not the labor that you have to do that will hurt you, but the labor you neglect to do. There is nothing for you without honest blows. If you cease striking you will achieve nothing. If you strike feebly you will do almost as little. There is success in every day. But you must grapple with it, to carry it with you.

We know not, as you know not, what is before you. As you leave College you will scatter—some of you perhaps afar. Some days of darkness will surely be yours—days when the clouds hang low, days perhaps sunless and drenching.

"Into all lives some rain must fall."

The world has no place "where the leaves never fade and the skies never weep." But your true life will turn weeping skies to refreshment, and make your bright days mature richer fruitage. Let me ask you to cherish your friendship for each other. Let not the golden chain rust. Forget not your educational home, nor the lessons given there. Live in communion with

God, and work to his high plans. And the high grade and conclusion will come, though now they seems so far off, and above you.

"The oak tree's boughs once touched the grass,
But every year they grew
A little further from the ground.
And nearer to the blue.

"So live that you each year may be,
While time glides softly by,
A little farther from the earth,
And nearer to the sky."

ARTICLE VIII.

LITERARY INTELLIGENCE.

BIBLICAL AND THEOLOGICAL.—*The Public Ministry and Pastoral Methods of our Lord*, by W. G. Blaikie, D. D. *Sermons to the Spiritual Man*, by Prof. W. T. G. Shedd, D. D., a series complementary to "Sermons to the Natural Man" published several years ago. *Theological Encyclopedia and Methodology*, on the basis of Hagenbach, by G. R. Crooks, D. D. and J. F. Hurst, D. D. *Doomed Religions*, a series of essays on great religions of the world, by J. M. Reid, D. D. *Studies in the Forty Days between Christ's Resurrection and Ascension*, by A. A. Lipscomb, D. D. *The Great Argument*, or Jesus Christ in the Old Testament, tracing the fore-announcement of His coming, by W. H. Thompson, M. D. *Lectures on Pastoral Work*, delivered in the Divinity School, Cambridge, by W. Walsham How, D. D. *Critical and Exegetical Handbook to the Epistles to the Corinthians*, by Meyer, translated by D. Douglas Bannerman, revised and edited by W. P. Dickson, D. D., with a preface and supplementary notes by T. W. Chambers, D. D. *The Doctrine of Divine Love*, or outlines of the moral theology of the Evangelical Church, by Ernst Sartorius, translated by S. Taylor. The Scribners are publishing a new and cheaper edition of *Lange's Commentary*, the vols. on "Israel," "John," "Genesis," and "Matthew" being already issued.

SCIENTIFIC AND PHILOSOPHICAL.—*Darwinism*, and other essays, by J. Fiske. *Structural and Systematical Conchology*, an introduction to the study of the Mollusca, by G. W. Tryon. *The Water Birds of North America*, in two vols. quarto, by S. F. Baird, T. M. Brewer and R. Ridgway. *Metaphysic*, in three books, Ontology, Cosmology and Psychology by Hermann Lotze, English translation, edited by Bernard Bosanquet (Clarendon Press). *Logic*, in three books, of Thought, of Investigation, and of Knowledge, by Herman Lotze, English translation edited by Ber-

nard Bosanquet. *Property and Progress*, or a brief inquiry into contemporary social agitation in England, by W. H. Mallock. *Geological Excursions*, or the rudiments of geology for young learners, by Alexander Winchell. *Brain Exhaustion*, with some preliminary considerations on cerebral dynamics, by J. Leonard Corning, M. D. *The World as Will and Idea*, by Arthur Schopenhauer, translated from the German by R. B. Haldane and J. Kemp, in three vols., vol. 1. *Agnosticism* of Hume and Huxley, with a notice of the Scottish School, by Jas. McCosh, D. D.

HISTORICAL AND BIOGRAPHICAL.—*The Sacred Books of the East*, translated by various Oriental Scholars and edited by Prof. F. Max Miller—vol. 15 *The Upanishads*, vol. 21, *The Suddharma—Pindarika. Our Chancellor*, Sketches for a historical Picture, by Moritz Busch, translated from the German by Wm B. Kingston, 2 vols. *Life of Frederick Dension Maurice*, by Lieut. Col. J. F. Maurice, in two vols. *Peter the Great*, Emperor of Russia, a study in historical biography, by Eugene Schuyler, Ph. D., LL. D., two vols. *Life of Oliver Wendell Holmes*, by E. E. Brown. *Biography of the Hon. Ezra Cornell*, founder of the Cornell University, a filial tribute by his eldest son, Alonzo B. Cornell. *The Story of the Coup de Etat*, by M. de Maupas, Prefect of Police, translated, with notes by A. D. Vandam.

MISCELLANEOUS.—*The Wild Tribes of the Soudan*, a record of travel and sport, chiefly in the Basé Country, being personal experiences and adventures during three winters spent in the Soudan, by F. L. James, M. A., F. R. G. S., illustrated. *India, the Land and the People*, by Sir James Caird. *Japan, Travels and Researches Undertaken at the cost of the Prussian Government*, by J. J. Rein, from the German. *Manners and Social Usages*, a book on etiquette and the ways of good society, by Mrs. J. Sherwood.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

FUNK AND WAGNALLS, NEW YORK.

Brahmoism; or History of Reformed Hinduism from its origin in 1830, under Rajah Mohun Ray, to the present time, with a particular account of Babu Keshub Chunder Sen's connection with the movement. By Ram Chandra Bose, M. A., of Lucknow, India. pp. 222. 1884.

The author of this volume is perhaps the most distinguished convert to Christianity from the high caste Hindus of India. Educated at Dr. Duff's College in India he is possessed at once both of Oriental and Occidental culture and his present work fully confirms the reputation he has sustained both in India and this country as a man of rare ability and great learning,

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well qualified to speak to the western world of one of the most significant movements that has marked the religious thought of the East for ages.

The various phases of development through which this "reform" has passed, the sects into which it has split and the varied dogmas and principles it has from time to time promulgated, are all treated of with great intelligence, in a vigorous style and with a marvelous mastery of the best English. The introduction contrasts the superiority of reformed Brahmoism with two other religious systems to which the century has given birth, Mormonism and the religious faith of Comte. Chapter 2, traces the origin, progress, constitution and present status of Reformed Hinduism. 3. The Progressive Somaj. 4. The Affirmations and Negations of Brahmoism. 5 and 6. The New Dispensation. 7. The Sadharan Brahmo Somaj. 8. Religious Aspirations of Young India. Short biographical sketches of the prominent actors in the movement are also given and their views are mostly stated in their own words.

To those well-meaning Christians who are disposed to view Brahmoism as a near approximation to Christianity and who hail it as a sure preparation for the reception of the Gospel, Mr. Bose offers some very earnest and wholesome advice. Unbounded gratulation here, he regards a serious mistake. "There was boundless joy in Mission Churches when Rajah Ram Mohun Ray paid a few fashionable compliments to our Lord and hopes of his speedy conversion were entertained and made public. But the Rajah died outside the pale of the Christian Church; and the association he laid the foundation of has, almost through the entire period of its existence, been anti-Christian. It is always a dangerous thing to hold the truth in unrighteousness; and it is our duty when we see persons loitering before the gate of the Church and led by conceit or want of the spirit of religious earnestness to refuse to enter in, to sound the tocsin of alarm, and not come out with congratulations and encomiums which vanity and ambition may convert into stepping stones to absolute spiritual ruin."

Critical and Exegetical Handbook to the Epistles to the Corinthians. By Heinrich August Wilhelm Meyer, Th. D. Oberconsistorialrath, Hannover. Translated from the fifth edition of the German by Rev. D. Douglas Bannerman, M. A. The translation revised and edited by W. P. Dickson, D. D., Professor of Divinity in the University of Glasgow. With a preface and supplementary notes by Talbot W. Chambers, D. D. pp. 720. 1884.

We can but reiterate the former testimony of the QUARTERLY to the great excellence of Meyer's Commentary on the New Testament. Messrs. Funk and Wagnalls are deserving of the abiding gratitude of the American Church for bringing out this famous work at a moderate price and under the careful revision of distinguished American theologians. If we must have commentaries let us have the best and Meyer's series—after

having been for twenty years in the hands of scholars, is by the general consent of Germany, England and America recognized as the best.

Candid, independent, learned, judicious, terse, clear and generally sound as an interpreter, the author offers the student of scripture genuine and invaluable help. We know of no other expositor in any age of the Church whose guidance is so helpful in perplexing passages—and none on the other hand which proffers so little aid where positively none is needed by any intelligent reader. There is no superfluous or extraneous matter upon these pages—no appalling haystacks with dark and endless labyrinths through which one searches wearily for a needle of truth.

A circumstance of peculiar interest is connected with the history of this Critico-Exegetical work. Starting out as a Rationalist Meyer aimed primarily at proceeding with the interpretation of the Scriptures upon purely philological principles and with a literary freedom bound by no dogma or confession. But such was the inherent power of the truth upon his open mind and his humble and honest spirit that the results of his vast linguistic and grammatical studies and of his untiring and unbiased endeavors, furnish the strongest support to the positive dogmas of the church and the miraculous facts of the history of redemption. Nor did the power of the Gospel stop with the conviction of his intellect. More and more as he continued his profound study of the sacred page did it give to his heart a living experience of its saving grace.

Other volumes in the hands of American editors and soon to be issued by this house are: St. John, Prof. A. C. Kendrick, D. D., June 28th; St. Matthew, Rev. Geo. R. Crooks, D. D. LL. D. August 28; Mark and Luke, M. B. Riddle, D. D., October 28; Galatians Ephesians and Philemon, Henry E. Jacobs, D. D., Dec. 28.

Archibald Malmaison. By Julian Hawthorne. 15 cents.

In the Heart of Africa. Condensed from the works of Sir Samuel W. Baker, M. A., F. R. G. S. 25 cents.

The Clew of the Maze and The Spare Half-hour. By Charles H. Spurgeon. 15 cents.

The Fortunes of Rachel. By Edward Everett Hale. 25 cents.

These are numbers of the "Standard Library, Series 1884." Good and cheap.

The Homiletic Monthly. Devoted to Homiletics, Biblical Literature, Discussion of Living issues, and applied Christianity. June 1884. Subscription, \$2.50 per annum. Very helpful to those who will use it with discretion.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Sabre Strokes of the Pennsylvania Dragoons, in the war of 1861-1865.

Interspersed with Personal Reminiscences. By T. F. Dornblaser, Army Correspondent, "Dragoon," and present Chaplain of Lincoln

Post, No. 1, G. A. R., Topeka, Kansas. Published by the author. pp. 264. 1884.

There is a strange fascination about the stories of the veteran soldier when he recounts his weary marches, the privations of camp life, his hair-breadth escapes, and fights his battles over again. Next to such stories from the lips of the surviving soldier is a book like the one we have just read. It has a charm from beginning to end, and once begun it will be read with unabated interest and laid aside with reluctance.

It is the plain, straight-forward story of a faithful soldier, accurate in dates where accuracy is desired, and vivid in description of conflicts in which the writer himself was engaged. The very soldier "lingo," to which some may object, adds a vivacity to the incidents which will be appreciated. While the book will be of special interest to the people of Nittany Valley, Pa., and to members of the "Old Seventh," it will have little less to every reader who takes pleasure in reading about our civil war.

BOSTON SCHOOL SUPPLY CO., 15 BROMFIELD ST.

Methods of Teaching Geography. Notes of Lessons. By Lucretia Crocker, member of the Board of Supervisors, Boston Public Schools. Second edition. pp. 71. 1884.

Few find it easy to teach geography satisfactorily and every help on the subject deserves a welcome. Here we find some methods and suggestions that highly commend themselves and cannot fail to prove helpful.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS.

The Third Reader. Illustrated. pp. 267. 1884.

The Germans of the Missouri Synod believe not only in having Christian schools for their children but also in having Christian text-books for them. The name of the author of this series is not given but his work is worthy of all commendation. These Readers are specially adapted to schools in which youths of the German tongue learn English, each lesson being a group of German as well as English definitions, but they would answer very well for any schools in our country. The selections are marked by great diversity and are uniformly of an instructive and interesting character.

Sing-und Beibüchlein für Kinder ev-lutherischer Schulen. Fünfzehnte, mit Leitigung der Melodien in Zweistimmigem Satz vermehrte Auflage. pp. 171. 1884.

This is a collection of juvenile hymns, set to music, taken largely from the Torganischer Catechismus published in 1676, and from other devotional works of the 17th and 18th centuries. We Americans have as a rule no use for anything of so much antiquity—our hymns like our raiment deriving their value from their being made according to the latest fashion. But as one studies these selections, sung by our remote ancestors in their childhood, he can but grieve that we do not possess more of this

quality of holy song for our own children. Every German Parochial and Sunday-school ought to use these excellent hymns and prayers. How they are appreciated by the "Missourians" may be seen from the fact that this is the fifteenth edition.

ROBERT CARTER AND BROTHERS, NEW YORK.

Hands full of Honey and other sermons preached in 1883. C. H. Spurgeon, of London. pp. 377. 1884.

Let them come, volume after volume of these blessed sermons. We know of no religious literature that we would rather have circulated among the people and among the clergy than the sermons of the great London preacher. Level to the humblest capacity they also stimulate and kindle the more cultured mind. Their evident aim is to bring Christ to men and men to Christ. They are concrete, direct, searching and pre-eminently spiritual. As was said by the late President Garfield—who went to hear Spurgeon with a view of ascertaining the secret of his power, he is more concerned for his audience than for his subject. Were such the aim of all our preachers the pulpit would never have been suspected of being a synonym for dullness.

With all the seriousness and fervor of Mr. Spurgeon he often makes hits that are as humorous as they are telling. For instance in depicting Samson's modesty when he hands to his father and mother the honey which he had taken from the carcass of the lion, but does not tell them of his having slain the lion, he adds: "The Holy Spirit finds modesty so rare that he takes care to record it. We have plenty of people nowadays who could not kill a mouse without publishing it in the *Gospel Gazette*; but Samson killed a lion and said nothing about it."

JAMES POTT & CO., NEW YORK.

Natural Law in the Spiritual World. By Henry Drummond, F. R. S. E., F. G. S. pp. 414. 1884.

It is impossible not to sympathize with the general design of this book. This design is to show the unity of the realms of Natural and Spiritual Law. In his own experience as a lecturer, sometimes on the natural sciences and at other times on moral and religious subjects, Mr. Drummond was led to feel that the two departments should not be shut off from each other as widely as they often are, but be viewed in such unity that spiritual law shall take on the scientific method of expression and be enunciated in the terms of biology and physics. This led him to a recasting of the truths of religion under the assumption of the reign of natural law in the spiritual world.

Mr. Drummond is undoubtedly correct in thinking that theology ought to seek to show more clearly the harmony of its truths in the unity of the entire divine constitution of things, and how the laws of the two spheres harmonize and coalesce. In some periods, and by some men in all periods, natural law and spiritual law have been conceived under a very

strange separateness or false antagonism. But he plainly overestimates the extent to which this has been done. When he represents the common way of writers on morality and religion as "silently ignoring or purposely setting aside the system of laws in the natural world, dismissing consideration of the physical universe as, on the face of it, irrelevant and unfruitful, "the spiritual not only a different world, but a different kind of world, a world arranged on a totally different principle, under a different governmental scheme"—the account becomes a misrepresentation. He indeed credits Butler with having done something in the "Analogy," but he fails to recognize the reach and positiveness of that great work in assuming that "the natural and moral constitution make up together but one scheme," and that "miraculous interpositions may be by general laws." Farrar's conception of the "Analogy" grasps its service much more justly: "In the same manner as Newton in his 'Principia' had, by an extension of terrestrial mechanics, explained the movements of the celestial orbs, and united under one grand generalization the facts of terrestrial and celestial motion, so Butler aimed at, and succeeded in exhibiting as instances of one and the same set of moral laws, the government of God which is visible to natural reason and the spiritual government which is unveiled by revelation." The impulse of Butler's work has gone into the current views of theology much more pervasively than our author seems to think. Yet he is certainly right in judging that the position of Christianity would be strengthened by showing, in face of the skeptical thought of our day, how thoroughly all its great truths fit in under the laws of the natural world.

Mr. Drummond's method for exhibiting this unity seems to be an attempt to trace out an *identity* of law in the natural and spiritual realms. Both are sought to be interpreted not only as within the sphere of law, but to a large extent of the same laws. His intention is not indeed to abolish the radical distinctions of the spiritual world, or any such leveling as shall imply a perfect identity of phenomena. He quotes with approval Mr. Hutton's statement: Any attempt to merge the distinctive characteristic of a higher science in a lower—of chemical changes in mechanical—of physiological in chemical—above all, of mental changes in physiological—is a neglect of the radical assumption of all science, because it is an attempt to deduce representations—or rather misrepresentations—of one kind of phenomena from a conception of another which does not contain it." "The perfection of unity" says our author, "is attained where there is an infinite variety of phenomena, infinite complexity of relation, but great simplicity of law. Science will be complete when all known phenomena can be arranged in one vast circle in which a few well-known laws shall form the radii—these radii at once separating and uniting, separating into particular groups, yet uniting all to a common centre. To show that the radii for some of the most characteristic phenomena of the spiritual world are already drawn within that circle by science is the main object of the papers which follow." Through this "continuity" of the natural laws

through the spiritual world, Mr. Drummond wishes to make them recognizable in both: "This law here is that old law there. So the spiritual world becomes slowly natural, and what is of all but equal moment, the natural world becomes spiritual. Natural is not a mere image or emblem of the spiritual. It is a working model of the spiritual. In the spiritual world the same wheels revolve—but without the iron." Yet he does not assert that *all* the spiritual world is covered by natural laws—admits that some of it is not, and there is yet a place for mystery.

In the introductory chapter, Mr. Drummond has outlined with clearness and force the general conception he wishes to sustain. Then follow chapters, intended to present illustrations of the conception and its applications, on Biogenesis, Degeneration, Growth, Death, Mortification, Eternal Life, Environment, Conformity to Type, Semi-Parasitism, Parasitism, and Classification. That on Biogenesis offers perhaps the best illustration of his idea of the "continuity" of law. The law in this case is: *Omne vivum ex vivo*—no life without antecedent life. The impossibility of what is non-living passing into life, except by the incoming of life "from above," is strongly put as the expression of the law of the impossibility of the "natural man's becoming spiritually alive except through Him who is 'the Life.'" Throughout the volume most striking connections are traced between the natural and spiritual spheres, and in the clearly shown possibility of expressing the laws of the one in terms of the other, the unity and harmony of the whole are impressively shown.

But is Mr. Drummond's method sound? We are unable to accept it. It is really erroneous and misleading. The *identity* of laws, as he presents it, must be rejected not less in the interest of scientific clearness than of Christian truth. For despite the protest against such an intention, this identity,—so soon as made to mean anything more than analogy—must involve a denial of the fundamental distinction between the material and the spiritual. The spiritual realm is not indeed to be supposed "lawless," yet, if matter and spirit are not the same, it is confusion of thought and a violation of true scientific procedure to attempt either to resolve them by the same laws or hold them as controlled by the same. "Life," for instance, as meant in the question of spontaneous generation, is a different thing from the life meant in spiritual regeneration, and however analogous the laws operating in the two cases, they cannot fairly be called the same. It is as unfair to science as it is to religion to attempt "to merge the distinctive characteristics of a higher science in a lower"—and this is done so soon as this identification of law is made to really mean more than correspondence of law. Dr. Maudsley is clearly right when he says: "It is not sound science to apply the known laws of the phenomena of the lower domain to an entire explanation of the phenomena of the higher domain; still less to beguile one's self into the belief of an explanation by the vague misapplication of the special terms of the former, which have definite meanings in their proper use and place, to the more complex phenomena

of the latter, where they not only do not cover and fit the facts, but have their own exact significations blurred and defaced by the misuse."

But we must take a more serious exception to Mr. Drummond's method. In the law of Biogenesis, he takes a real law of nature, and by showing at least a like law in the spiritual realm, he seeks to vindicate the reasonableness of religious truth by its falling into a unity of law. Even here it leads him plainly into the error of conditional immortality. But in many of his discussions mere *hypotheses* of natural science are used, and the greatest truths of Christianity are sought to be shaped and explained by them. For instance, Herbert Spencer's definitions of life is taken—a definition that slips the very point of 'life' and expresses only a condition that is required for its perfection and continuance—and the great doctrine of immortality is sought to be explained and vindicated by its terms. The attempt to extend Spencer's hypothesis of physical life as the identical law for the immortality of the spirit, is almost grotesquely unphilosophical, and illustrates a method that is not to be commended.

The chapters on Parasitism and Semi-Parasitism are incisive criticisms of some one-sided and inadequate forms of practical Christianity, but, like much criticism of this kind, it becomes itself one-sided in ways not less unreasonable and damaging.

The book is exceedingly interesting. Its general aim is most worthy. The style is clear, crisp and attractive. And despite its mistaken method, it will prove valuable by the rich matter it furnishes in confirmation of the unity and harmony of natural and religious truth. The faults of the book are such as always show themselves in attempts to give new moulds to old truths. It cannot be regarded as having accomplished its aims, but it will help further efforts both by its successes and its failures.

HOUGHTON MIFFLIN AND CO.

An Historical Sketch of Sacerdotal Celibacy in the Christian Church. By Henry C. Lea. Second edition, enlarged. pp. 682.

We welcome a second edition of this notable monograph which offers a most interesting, thorough and instructive historical survey of a subject that has been of momentous importance in the development of Christianity. When the Church of God came by successive stages to antagonize the law of God stamped upon man's constitution, it inaugurated a struggle whose wretched history reveals what a terrible and bitter thing it is to be fighting against God. Rome reaped indeed from this war upon marriage, very largely, her vast spiritual and temporal power but at the expense of the dearest objects for which the Church was founded. This contest is here brought in review not in a controversial and partisan interest, but with a manifest concern for the truth and by an author who has no recognized superior in the domain of Mediaeval history.

The rise of Sacerdotal Celibacy out of the asceticism of the early Church, its development from Buddhism and Manicheanism, the earliest traces of

attempted legislation in its favor, the stubborn and violent resistance it encountered age after age, the ineffectual efforts of Damiani, Hildebrand and others for its rigorous enforcement, its frightful effect on the morals of the clergy, and of society in general, the divergence on this point between the East and the West, its checkered history in England, France, Germany, Ireland, Scotland and Spain, the impetus which it gave to the Reformation—all these topics are made the basis of discussions at once masterly, learned, and absorbing.

The treatise is so thoroughly instinct with historic fidelity that the reader never suspects the author of exaggeration or bias, yet the outcome of the whole work makes one join in the judgment pronounced by the celebrated Peter Comester, who taught publicly in the twelfth century that the devil had never inflicted so severe a blow on the Church as in procuring the adoption of celibacy.

While confined to the proper subject of his work, the author gives such evidence of prodigious research and fortifies his statements with such ample reference to original sources as to leave no doubt of the accuracy and completeness of this volume as a history, but when he undertakes to introduce other and irrelevant topics he confirms the maxim that it is wisest for a man to keep to such tasks as he is fitted for. To tell us that Pauline Christianity had become a very different creed from that which had been taught around the Sea of Galilee and had seen its teacher expiate on Calvary his revolt against the Oral Law—that Gentile Christianity stigmatized as heretics those who adhered to the simple monotheistic reformed Judaism which Christ had taught, that under Mazdean influences the Encharist was diverted from its original form of a substantial meal, the Church thereby administering charity to the poor, is an evidence that Mr. Lea here ventured out upon rocks which lie remote from his course and that he possesses neither the historic data nor the personal skill for sailing in such waters. As a historian of the middle ages he is unsurpassed, but historical criticism he would better leave to the theologians.

CHARLES SCRIBNER'S SONS, NEW YORK.

ΔΙΔΑΧΗ ΤΟΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ. Teaching of the Twelve Apostles. Recently discovered and published by Philotheos Bryennios, Metropolitan of Nicomedia. Edited with a Translation, Introduction and Notes, by Roswell D. Hitchcock and Francis Brown, Professors in Union Theological Seminary, New York. pp. 37. 1884.

Since the discovery of the famous *Codex Sinaiticus* by Tischendorf in 1844, no event has excited greater interest, in the theological world than the publication of this brief document. And what reflections are awakened by the fact that once more a scholar of the Greek Church is making contributions to the Science of theology! The best critics are receiving this "Teaching of the Twelve Apostles" as unquestionably genuine. It is

cited by Clement of Alexandria, by Eusebius who call it *τῶν Ἀποστόλων ἀι λεγόμεναι διδαχαι*, and by Athanasius. It belongs undoubtedly to the second century; possibly as far back as 120 A. D., and is accordingly one of the oldest uninspired productions of Christian literature. It makes some revelations touching the views and practices of the church in the age of its composition and certainly takes off the edge from some of the High-church claims in Episcopal and Baptist circles.

Among the numerous editions that have been published, this from *Scribner's* is generally pronounced the best. The text and a literal translation accompany each other on opposite pages. A few valuable notes are appended. Every one interested in theological study ought to possess a copy.

D. APPLETON & CO., NEW YORK.

Don't. A Manual of Mistakes and Improprieties more or less prevalent in Conduct and Speech. By Censor. pp. 94. 1884.

The phenomenal sale of this little volume on its first appearance indicates the prevalence of a worthy desire to improve in social culture. Americans need but go abroad to find how wretchedly deficient we are in what the polished world has always deemed requisite to genteel behavior. Not less than 25,000 copies of this book have been published and it is to be hoped that 25,000 more will find their way into American homes and take their place very near to the family Bible. Christianity may not, like cultured Heathenism, use the same word for manners and morals but neither does it make a very wide distinction between them.

The Post-Nicene Greek Fathers. By Rev. Geo. A. Jackson. pp. 224. 1883.

This makes the third volume of "Early Christian Literature Primers" under the editorial supervision of Prof. Geo. P. Fisher, D. D. Brief biographical sketches of the Greek Fathers from Eusebius to John of Damascus, A. D. 325-750, with meagre extracts from their principal writings form the contents of the present volume. This was the great age of theological controversy and development and any work telling us of Athanasius, the Cappadocians, the Antiochians and their famous contests for the truth possesses interest for students of history and theology. It is to be regretted that the editors have not given a larger scope to their undertaking. Scholars want something more than "Primers" in studies like these, and with those who are not scholars there is probably no demand for them.

JANSON, M'CLURG & CO., CHICAGO.

The Surgeon's Stories. Times of Frederick I. By Z. Topelius. Translated from the original Swedish. pp. 370. 1884.

In the "Times of Frederick I," the "Surgeon's Stories" have no horrid scenes of war, but they abound in tales of the distress and suffering which followed the brilliant and bloody "Times of Charles XII," relieved by

thrilling romance presented in an absorbing and masterly style. The reader is made familiar with the experience of kings and peasants, who each in their sphere have to reap the terrible harvests of war and whose united energies are requisite to recuperate the exhausted forces of the country.

The Surgeon's Stories. Times of Alchemy. By Z. Toplius. Translated from the original Swedish. pp. 331. 1884.

The sixth cycle of the Surgeon's Stories is divided into two parts, "Evening Storms" and "Morning Light." Superstition and witchcraft seem to reach their culmination just before the light of science under the guidance of Linnaeus penetrates the gloom that had so long overhung all classes of Swedish society. A mysterious old-fashioned alchemist is brought into view making experiments in search of the philosopher's stone and the elixir of life. Many interesting and forcible characters reappear from the earlier volumes, whose intricate careers, like the series of stories themselves are brought to a fitting close. Few who have read these historical romances will fail to regret that this is the final volume. They form a valuable addition to any library.

A. C. ARMSTRONG & CO., NEW YORK.

System of Christian Theology. By Henry B. Smith, D. D., LL. D. Edited by William S. Karr, D. D., Professor of Theology in Hartford Theological Seminary. 1884. Octavo pp. 630.

We are attracted to this volume by the high reputation of the lamented author. For many years he occupied a recognized place among the most accomplished scholars and theologians of our country. The vigor of his mind, the wealth of his acquirements, the carefulness of his scholarship and the calmness and independence of his judgment have put the stamp of high value upon the numerous volumes to which his name was given. His great ability and fine culture gave richness to his instructions as a theological professor, and added an attraction to the institution in which he labored. It simply meets a general and strong desire, therefore, when, in addition to the two small volumes on Apologetics and Introduction to Christian theology, already published, this volume presenting his system of theology in the fullest form now possible from the materials left, is given to the public. In its preparation Dr. Parr has made use of a phonographic report of a larger part of Dr. Smith's lectures as given in 1857, several full sets of notes taken by students in other years, the whole of Dr. Smith's sketches and outlines as left in manuscript, and some sermons. The result is a fuller exhibition of his views in theology than he was able to impart to any one class during the years of lecturing to successive classes.

Dr. Smith's system of theology is essentially and strongly theocentric. It views everything from the standpoint of the divine council and plan.

In harmony with this he makes three fundamental divisions of the subject—Antecedents of Redemption, The Redemption itself, in the Person and Work of Christ, and the Kingdom of Redemption. The first division is made to embrace four parts, The Christian Doctrine respecting God, Christian Cosmology, Christian Anthropology or the doctrine respecting Man, and Christian Hamartology or the doctrine respecting Sin. This heading "Hamartology" presents us with a term that will be new to many. The second division covers the Incarnation in its general nature and objects, the Person of the Mediator, and the Work of the Mediator. The third division treats first of The Union between Christ and the individual Believer, embracing Predestination, Election, the Effectual Call, Justification, Regeneration, Repentance, Sanctification and Perfection, and then of the Union between Christ and His Church, and Eschatology. Dr. Smith's theology accords essentially with the Calvinistic system. On the specific doctrines of predestination, election and reprobation, the harsher features are somewhat softened. The supralapsarian conception is rejected. He concedes a general atonement—"such in nature *and design*, that God can save all men, consistently with the demands of holiness, or condition of faith and repentance." We are glad to see this. But Dr. Smith fails to allow the true force of the scripture "foreknew" and "according to foreknowledge," in his explanation of predestination and election, and so, despite his endeavor to avoid this result, abridges the open freeness and fulness of the gospel offer of salvation. The mere extension of a 'limited' into a 'general' atonement will not suffice, if an absolute decree of predestination itself, not based on the individual's foreseen faith or submission to the gospel, fixes a limitation "eternal and unchangeable." The 'election' is viewed as *to* faith, and not in foreknowledge of it.

But though in these doctrines and some consequent teachings as to the application of grace, as well as in some aspects of metaphysical explanation, Dr. Smith maintains views which are open to just criticism, the great fundamental doctrines of redemption are set forth and defended by him with great clearness and force. He gives no uncertain sound on the evangelical truths as set forth in the consensus of the Church's creeds. While these doctrines are presented often only in outline, or with very brief discussion, the truth is usually made to stand out sharply and with convincing transparency. The simple statement is itself the proof. This quality of Dr. Smith's thought and style, in connection with his fine culture and affluent knowledge, has made this pages of the volume rich in instruction and suggestiveness.

It is a matter of surprise, however, that this large system of theology contains no discussion or statement of the doctrine of the sacraments. "Sacraments" are, indeed, mentioned incidentally in discussing the application of redemption. But no account of them is given. Baptism is not named—so far we have been able to discover. The Lord's Supper is mentioned only in a single sentence and in subordinate place among the

means of sanctification. This omission of the sacraments from the discussion is a surprise even in a Calvinistic theology. For the Westminster Confession puts them in far greater prominence. The omission exhibits Dr. Smith's weakest point. It makes his whole representation of the application of redemption defective and faulty—through an imperfect view of the means of grace. And it illustrates the extreme to which the tendency to undervalue the sacraments has here and there come. Such a defect is to be regretted in a volume of such high and brilliant excellence as this and destined to so prominent and permanent a place in our theological literature.

Dr. Parr deserves hearty thanks for collecting and editing the material left by Dr. Smith, and giving this work to the Church. An excellent index adds to its convenience and value. The publishers have done their work well, making the volume substantial and attractive.

J. B. LIPPINCOTT & CO., PHILA.

Leibnitz. By John Theodore Merz. pp. 216. 1884.

This volume belongs to the Blackwood Series of "Philosophical Classics for English Readers," edited by William Knight, LL. D., Prof. of Moral Philosophy, University of St. Andrews—a series which it has been our pleasure already to commend to our readers.

This volume, on Leibnitz, is not inferior to those that have preceded it. It consists of two parts, the first giving a sketch of Leibnitz's life and the genesis of his philosophy, the second presenting his philosophical system. We have thus an interesting picture of the great man, and an excellent view of his teachings. Like the rest of the series, this book is admirably adapted to the use of students of philosophy and intelligent men who desire to understand something of the history of human thought.

PILGER BOOK STORE, READING, PA.

Sacred Places. By Rev. E. Greenwald, D. D., Pastor of Trinity Lutheran Church, Lancaster, Pa. 1884. pp. 161.

This book is designed for the older scholars in the Sunday School. Following an alphabetical order, it gives an account of the chief places mentioned in the Bible, and the principal incidents connected with their history. Questions are added for the convenience of scholars and teachers, and also "Thoughts for Reflection," turning the study into practical spiritual profit. The book is well adapted to be useful—except some of the illustrations. Some of these are a great blemish to the book.

G. P. PUTNAM'S SONS, NEW YORK.

History of the Thirty Years' War. By Anton Grindley, Prof. of German History in the University of Prague. Translated by Andrew Ten Brook, formerly Professor of Mental Philosophy in the University of Michigan. Complete in two volumes with twenty-eight Illustrations and two maps. pp. 456. 1884.

We are sorry that for want of space we have to defer a more extended and critical notice of this superb work to our next issue. It is undoubtedly the best treatise in the English tongue of one of the most protracted and terrible conflicts in History.

PAMPHLETS.

The Call to the Ministry. The Prevalent and True Theory Examined.
By F. W. Conrad, D. D., pp. 83. J. E. Wible, Steam Printer, Gettysburg, Pa. This is a reprint of the articles of Dr. Conrad in the LUTHERAN QUARTERLY, of Oct. 1883 and April 1884.

HARPER'S PERIODICALS.

Harper's Monthly, Harper's Weekly, Harper's Bazar, and Harper's Young People continue to come regularly. They are unsurpassed in their respective spheres, and will hold their readers as long as they maintain their present high standard. They are first-class periodicals, and will delight every intelligent family. We heartily recommend them.

